UNIVERSAL SPECTATOR.

By HENRY STONECASTLE, of Northumberland, Esq.

VOL. I.

Invidus, iracundus, iners, vinosus, amator: Nemo adeo ferus est, ut non mitescere possit, Si modo cultura patientem commodet aurem. Hor. Epist. 1.



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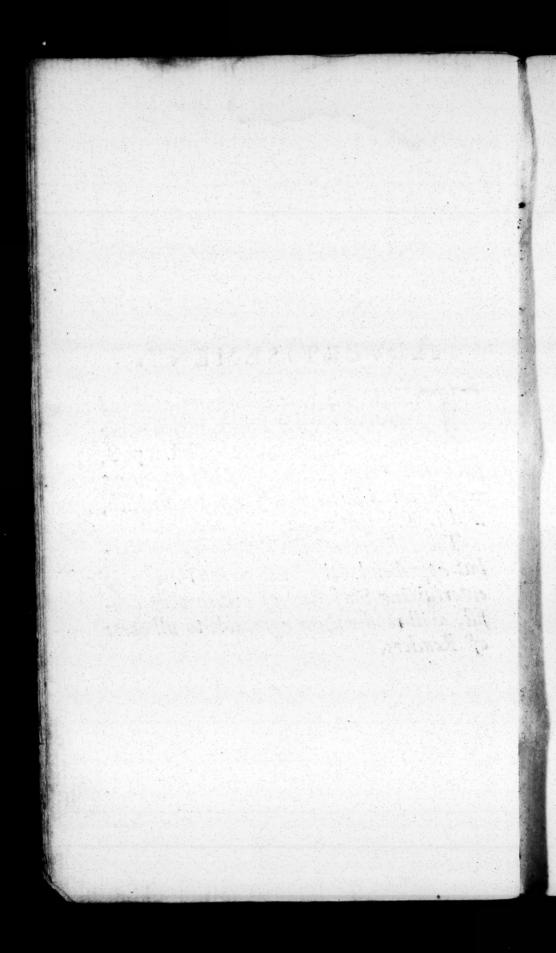


ADVERTISEMENT.

HE following Essays are collected from a Weekly Paper, which made its first Appearance in Oct. 1728, favoured with all the Encouragement which could be desired from the Publick, and is still continued.

The Editors of these Volumes, cannot but apprehend, that the great Variety of entertaining Subjects, of which they confift, will render them agreeable to all Sorts

of Readers.





THE

UNIVERSAL SPECTATOR.

By HENRY STONECASTLE, of Northumberland, Esq;

INTRODUCTION.



T is now become a Custom, for Authors of my Kind, to give some Account of themselves at their first setting out in Publick: and I have a greater Regard for the Wisdom of my Predecessors, than to depart intirely from a Practice by them established. But, as the dullest

Thing a Man can write, is the Character of himself, I shall beg the Liberty of presenting mine in Rhime, to give it a little Relish, and make it go down better than some in Prose have done.

Be it known, therefore, to all whom it may concern:

I'M High-Church, nor Low-Church, nor Tory, nor Whig,

Nor fluttering young Coxcomb, nor formal old Prig. I can laugh at a Jest, if not told out of Time, And excuse a Mistake, tho' not flatter a Crime.

VOL. I. B Unbiass'd

Unbiass'd, I view Things around, as they pass;
Nor squint at the Great thro' a blackening Glass.
The Faults of my Friends I would scorn to expose,
And detest private Scandal---tho' cast on my Foes.
I put none to the Blush upon any Pretence;
For Immodesty shocks both Good Breeding and Sense.
No Man's Person I hate, tho' his Conduct I blame:
I can censure a Crime without naming a Name.
To amend, not expose is the Will of my Mind,
But Reproof must be lost if Ill Nature is join'd.
When Merit appears, tho' in Rags, I respect it;
And will plead Virtue's Cause, tho' the World should reject it.

Cool Reason I bow to, where-ever 'tis found:
And rejoice when true Learning with Honour is crown'd.
No Party I serve: In no Quarrel I join:
Nor damn the Opinion that differs from mine.
No Corruption I screen, tho' no Treason I sing:
I'm a Friend to my COUNTRY, yet true to my KING.

H. S.

The Weekly Paper I am going to present the Publick. is intended to relieve my Readers from Wrangling and Politicks with which the World is overcharged, and turn their Thoughts to more entertaining as well as more useful Subjects: And in order to effect this, I Jope for the Correspondence and kind Assistance of the Ingenious. But I must honestly declare beforehand, (least any one should meet with a Disappointment) that no Letters will find a Place here, which relate either to publick or private Quarrels, enter into religious Controverfy, broach ill-natur'd Scandal, intermeddle with Family Breaches, contain ill bred Reflections, or tend to Indecency of any Sort. The current Papers, if they please, may still carry on the Town's dirty Work, but it shall be my fole Endeavour to discountenance Vice, to encourage Virtue, to promote Wit, Humour, Learning, Good Manners and Morality, and to recommend Peace and universal Charity.

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Quam jucunda Pulchritudo cum habet mentem sapientem!

From my House in the Minories, Oct. 12. 1728.

T a Tea-Table, where I was the other Day, the Conversation turn'd upon Love and Marriage; Subjects which never fail to introduce Cheerfulness and Good Humour. Our Company were seven; four Ladies, and three Men: Much Railery pass'd upon the Conduct of both Sexes: The Men complain'd of the Ladies Fickleness in Love; they accus'd the Men of Infincerity; and both Parties, with much Wit and Pleafantry, threw the Blame of all Mistakes in Marriage mutually upon each other .---- Except AMANDA, all were warm in the Dispute, but she continued silent, till the Gentleman who fat next her, ask'd, how she could be fo indifferent in Matters of fuch high Importance? ____I am not, faid she, indifferent, as to the Points in Question, but engage on neither Side, because I think that both are in the Wrong.

AMANDA is a Lady of Discretion much beyond her Age: In her an uncommon Genius has been improv'd by an uncommon Education: She has digefted Books and studied human Actions; and her twenty Years have been employ'd to more purpose than others spend whole Lives. She is beautiful without Vanity, and wife without affirming; the talks but little, and never before the thinks: Her Thoughts are just, and her Words the most expresfive. She never was feen angry, or known to laugh immoderately, but her even Temper is still the same, compos'd, obliging, and agreeable, without those Fits of Levity or Spleen which feize by Turns on others. Her whole Behaviour is conducted by the fleady Rules of Prudence, and her Soul breathes the most refined and generous Sentiments of Love, of Honour, and of Friendship. Ever ready to serve and do Good to all; she only has the Happiness to be the Darling of both Sexes: No Man ever

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knew her without praising her; and no Woman was ever heard to find fault with her.

THIS Lady's short Answer put an End to the Debate, and made the whole Company earnest to learn her Opinion. She modeftly excus'd herfelf; but finding they would take no Denial, the with a Smile comply'd. --We complain, says she, that the Men deceive us, but I'm afraid 'tis we ourselves are the Cause of their Deceit. Do we not expect Flattery from the Time they commence Lovers? and are we pleas'd unless they address us in a Language very different from Truth or Reason? What are all the Letters and Speeches upon this Subject but a meer Rhapfody of Words, contriv'd to feed our Vanity, which, they find, will not be fatisfied, unless they compliment us with a Power of Life and Death, lift us to the Skies, and pay us Adoration? They are to blame, indeed, for complying with our ridiculous Expectations, but we ourselves, I think, ought not to blame them. — We charge them with Infincerity: But are we more fincere? Act we not as much difguis'd as they? And can their Disappointment in us be less than ours in them. when they find us frail Women instead of Angels and Divinities: Characters we foolifhly affum'd. What is Courtship but a mutual Imposition upon each other? So far from speaking our real Thoughts, and shewing our Tempers as they are, there's scarce a Truth on either Side: 'Tis all a vifionary Scene; and when Marriage comes, the Lover's implicit low Submission, and the Lady's arbitrary haughty Sway, vanish and disappear for ever. — We accuse the Men of broken Yows: But ought we to let them fwear what is in no one's Power, Eternal Love and Conftancy? Who can be fure that he Thall always love? Is Love an Act of Choice? or does it not depend on various Accidents which no one can command; particularly on our Conduct? And that our Behaviour towards them shall be always equally agreeable, is very bold for them to fivear, and as whimfical for us to fuffer: It is no less than swearing that our Actions and their Opinion of them shall always be the fame: And methinks, it is high Prefumption to answer for our Actions whatever they may think fit to do for their own Opinion. I fet this Matter in the fairest Light,

Light, and suppose it is the Agreeableness of our Conduct and the Temper of our Mind that charm them : But if, as it often happens, our Youth and Beauty only are the Objects of their Regard; in such a Case, to swear Eternal Love is to fivear we shall always be young and handsome; for as every Effect must cease of course when once its Cause is gone, Love founded on Youth and Beauty cannot possibly endure longer than Youth and Beauty laft. - Was I to draw a Scheme of Love and Courtship, it should be contrary directly to the Practice now in Use: It should be form'd upon the steady Principles of Truth and Reafon. Love should be all generous. fincere, and tender, as Heaven first inspir'd it; and Courtship void of servile Flattery or mean Dissimulation. All Vows and Imprecations should be look'd upon as fuspicious of Deceit; the common unmeaning Cant should be despis'd, as it deserves, and honest Language judg'd most proper to express the Mind's Integrity. No Man should dare to feign a Passion, nor any Woman fear to own one; for then (as is the present Case) they would not reject and flight us for acknowledging a Regard which themselves have taken Pains by every Art to raife; a Behaviour fo monstrous, that I cannot say, if there is more of Vileness or of Madness in it. But Love. as it is now manag'd, is an Heap of wild Abfurdities. and Courtship a meer Romance; it is running through a Course of Adventures fantastical and extravagant, raising the Imagination to Expectations beyond Nature, and laying the fure Foundation of Disappointment and Repentance, on both Sides, when Hymen shifts the Scene.

AMANDA left off speaking; and she had done some Time before the Company recollected themselves from a prosound Silence; for all were charm'd with her Discourse. There is somewhat so graceful in her Manner, so sweetly expressive in her Look, and so harmonious in her Voice, that it is impossible to hear her without the utmost Pleasure. Her tuneful Accents hung upon the Ear, and they hop'd she would begin again; but finding she said no more, they all join'd to thank her for her just Discourse on Love, and begg'd her to proceed and give them her Thoughts on Marriage also.—— I'm unfit, says she, to judge of a State I have not known; my Ob-

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fervation upon others has been only superficial, and on this Subject I much rather would be filent. — But the Company not allowing this Excuse, she thus began, with a Sweetness inexpressible.

IN what I faid before of Love, I took no Notice of pretended Lovers, Creatures whom mercenary Views and base fordid Souls betray to be the vilest Sort of Hy: pocrites: I fix'd my Thoughts on those alone who feel the Paffion, though led aftray by Cuftom; but, now, I'm forc'd to mention these Deceivers, because such Wretches make a large Appearance in the marry'd World. However, after naming them, I leave them to their Fate, to be as far from Happiness as they are from Truth and Honour: This they deferve; and this is usually their Lot. With fuch I have nothing more to do, but shall confider those whom Love himself has join'd .- Marriage is, without Doubt, a State capable of the fincerest human Happiness, as it is best fitted for the most exalted Friendship; in all other Circumstances, interfering Interests prevent the Possibility of so firm a Union, as here, where the Interest of both Sides must be the same. One would wonder then, that so few in it can boast of true Felicity: but this is owing very much to the fallacious Forms of Courtship, and the strange Alteration which follows fo foon as the Lover commences Husband and the Miftress is made a Wife: immediately the Subject becomes the Sovereign: and Uneafiness must always happen from fuch great and fudden Change of Government. The Mask both Sides were, is usually put off too foon; by expecting Happiness out of Nature, chimerical, and impossible, they find themselves mistaken in each other, and, chagrin'd at the Disappointment, neglect that which is within their Power: Their Care to please abates, Love grows cold, and fickens, languishes, and dies perhaps at last; and then adieu to Happinets. But every Couple should remember, that from the Day their Hands are join'd, their Wretchedness or their Felicity is entirely dependent on each other; and Love, which before, it may be, was only Passion, becomes from that Time the highest Act of Reason. There can't be a more fatal Error than the common one, of believing, that now all Pains to please are needless; on the contrary,

trary, to be oblig'd by and to oblige each other, should be their mutual conftant Inclination. Their Behaviour always should be conformable to Good Nature and Good Manners: Forms should be laid aside between them, but Decency still preserv'd, for without that even Love must foon difguft. They mutually must bear with and excuse each other's Foibles, and with the utmost Caution guard against the Beginnings of Discontent on either Side: but if any Difference should arise, let their generous Contention be, not who's most to blame, who's right, or wrong, but who shall soonest put an End to it. ---And particularly, I recommend to my own Sex, that Smiles and fiveet Compliance are the most convincing Arguments to win the Heart; and that in their Condition, to yield is the only Way to conquer.—As the Husband's Province is to manage the grand Affairs of Life, the Wife's Care should constantly be employ'd in the Conduct and Regulation of her Family: It is her Duty, her Interest, and ought to be her Study to prevent Disorder there, to make his Home always pleasing to him, to be ever ready to receive him there with open Arms and chearful Looks, and diligently to avoid every Thing that may disoblige or wear the Face of Unkindness or Neglect. But more than all, the Business of her Life should be to keep her Husband's Love: for a Wife can have no other Power but what that gives her, and if once that's loft, her Case is bad indeed: In order therefore to preferve it, she ought to make herself as amiable in his Eyes as possible; the Pains she took to charm him, before Marriage, should be redoubled now, her Drefs, her Looks, her Words, her every Action, should be fuited to his Tafte: He should never see her but in good Humour, nor hear from her but the most endearing Expresfions of Affection and Regard. She fhould, from the first, resolve, upon no Occasion, ever to quarrel with him, or impertinently oppose his Temper. Her Expences should be regulated not by his Fortune only, but his Way of Thinking also should be consider'd. She ought to pay no Visits, or receive any Company but what he approves; for his Esteem is to her of more Importance than that of all the World besides; her whole Happiness depends entirely on it. I have endeavour'd to point B 4

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out what I think more particularly the Duty of my own Sex, because, I am afraid, the Folly and ill Conduct on our Side, is, most often, the Cause of making that Condition miserable which a little Prudence would make happy: Besides, I have consider'd this Side most, and was best prepar'd to speak to it.—

THUS AMANDA ended, and the whole Company, with one Voice cry'd out, Thrice happy will that Man be with whom AMANDA shall put in Practice the wife

Advice the gives!



Sure, of all Ills, Domeflick are the worst! DRYD.

From my House in the Minories.

SIR,

7 ITHOUT any Preamble, I beg your Advice, in an Affair of great Importance. have been married almost five Years: Three of which were happy as my Heart could wish. Heaven has bleft me with a lovely Boy and Girl. My Fortune is clear and eafy: Not great; but sufficient to surnish all the Conveniencies of Life. My Wife I chose, not for Money, but because I lov'd her; and that Love arose, not from Beauty, (though all the World calls her handfome) but because I found her Mind stor'd with uncommon Sense and Goodness. My Passion was fincere; and fhe return'd it. We married; and never, I believe, were Couple better fatisfy'd with each other. Her Prudence, her Sincerity, and the Sweetness of her Temper, qualified her to be a Companion and a Friend. I doated on her; I kept nothing from her: Though my Wife, she was not less my Mistress. I watch'd her Wishes, and strove to prevent Defire: And she seem'd to make obliging me the Study of her Life. Nothing, I thought,

thought, could interrupt our Felicity. But, alas! how precarious is human Happiness! what unforeseen Accidents can destroy it! - About two Years since, a young Widow came to dwell in our Neighbourhood: Her Time of Mourning was just expir'd; and she was Mistress of an ample Jointure. My Wife and she in their Childhood had been Play-Mates; and their Acquaintance was foon again renewed. The Widow's Conversation was witty, chearful, and genteel: I found my Wife was pleas'd with it, and therefore encouraged their Intimacy, not imagining I was at the fame Time promoring my own Disquier. This Lady was passionately fond of the fashionable Game Quadrille; and my Wife, to oblige her, oftentimes made one; but was fo far from liking it, that she frequently complain'd, it spoiled Conversation. That Dislike, however, insensibly abated; and a few Months afterwards she became as fond of it as the Widow. Here I date my Unhappiness: From this Time, nothing else was thought of but making Parties either abroad, or at home. Her Family Concerns, which before were conducted with great Prudence, became neglected; and her Children feem'd less dear to her. - Sure never Woman was fo chang'd! From a free and generous Spirit, she is now grown covetous, almost to Meannefs: My Table, which before was always plentifully furnish'd, and open to all Commers, I find very much retrench'd, though my Expences for it are confiderably increas'd: She almost starves her Servants, to fupply her Play, and even grudges a Meal to our nearest Friends. My House, which I us'd to think a Paradice, is become, to me, a continual Scene of Uneafiness; I'm all alone in it. Those Evenings spent in her dear Company, which I preferr'd to all the World, are now it more! She has no Time for me; but, either is abroad, or, if at home, engag'd with those who seem to judge me of small Importance, because I join not in their Diversion, and whose Countenances plainly say, they wish my Absence. All Regularity and Order are made subfervient to their Appointments: At Noon she rifes; she dines at Supper-Time; and often comes to Bed by Daylight. Her Acquaintances are all dropt, but fuch as love Quadrille; and her Children banish'd to the Nur-BF fery, fery, left their Prattle should interrupt. She now is always in an Hurry, and feems perpetually perplex'd: Her Health's impair'd: The Roses in her Cheeks are wither'd; her very Features alter'd; and that fweet Temper and Serenity of Mind which us'd to delight and charm me, are loft and gone, and their Place supply'd by a thoughtful Anxiety, arifing from continual agitated Hopes and Fears. I never look at her without the utmost Concern; and often turn away, to hide that Sorrow I can't suppress: Nor can her Eyes any longer view me with Joy and Love, but meet mine with a kind of Shame and wild Confusion. Our Endearments are cold and languid; Affection feems affeep; and that Chearfulness in our Conversation, which used to speak our mutual Satisfaction, gives way to a gloomy and difcontented Silence. All the Money I allow her goes this Way; and befides, I have paid feveral confiderable Debts of Honour, without complaining of her Conduct: But if fhe goes on thus, I must be ruin'd. Yet how shall I reclaim her? — My Heart will not give me leave to treat her harshly, and regards her not as an Object of Refentment, but Compassion. Last Winter I perswaded her three Times to fee the Provoked Husband; which, I could perceive, gave her fome ferious Reflections: But they are all worn off again, and she pursues this fatal Game as eagerly as ever. - What shall I now do? O! put me in a Way to regain my former Happiness, and you will infinitely oblige,

Your Obedient

Humble Servant.

I fincerely pity this unhappy Gentleman, who tells his Misfortue in fuch a moving Manner, that the reading of it, if his Wife chances to fee this Paper, will, I hope, effect a Cure. Her Affection must not only be affeep, but dead, and buried also, if so much Love and Generosity cannot wake it. That Woman must be lost indeed, who after this, can abuse the Goodness of an Husband so indulgent. However, as he desires my Advice, I'll relate a Story, and leave him to make what Use of it he thinks proper.——A Friend of mine, whose Wife was fond of Play, and once a Week kept at her

own House a Night on Purpose, distatisfy'd at her frequent Losses, was resolv'd to put an End to it. Desiring her to leave it off, would, he knew, create long Quarrels and Uneafiness between them, and meet with many Difficulties; he therefore contriv'd the following Way to break it up, without putting the irksome Task on her. One Night, when they were all met, he came amongst them, and with a ferious, but obliging Accent told them, he was forc'd with much Reluctance to let them know their Company was not agreeable upon that Occasion; that friendly Vifits to his Wife would always lay an Obligation on himself; and in that Manner he should still be glad to fee them; but her Play suited not his Circumstances, and he was determin'd to pay no Debts of that Kind for her. He begg'd Pardon for his Freedom, made his Bow. and left them. This effectually answer'd his Design; and though his Wife was at first displeas'd, she had the good Sense afterwards to thank him for it, and often fays, it was the happiest Method could have been invented to fave both himfelf and her.

To HENRY STONECASTLE, E/g;

SIROUR Predecessor of Immortal Memory, tells us a L very pretty Story of a Dervise, who could shoot his Soul into, and actuate the dead Body of any Animal. St. Austin also tells us, in his Time, a Monk could withdraw his Soul from his Body, which would remain infenfible and as a dead Corpfe, 'till re-animated by the Return of the Soul, which would be fometimes three or four Days upon the Ramble, and come back fraught with News from different Countries; and Pliny in his Seventh Book of his Natural History, relates, that the Soul of Hermotimus Clazomenius used frequently to abandon his Body for a Time, and making a Trip into different Climates, bring News from very remote Places, of fuch Things as could not have been known, had not his Spirit actually been there. In this Absence of the Soul,

his Body lay as in a Trance. The Cantharide, his Enemies, lighting upon it when thus deferted, burnt it, and disappointed the poor Soul of its Receptacle. Now, Sir, such a Correspondent would be of admirable Use to you, in obliging the Fair to be very circumspect in their Actions, left an invisible Eye should bring you Tales of what they thought pass'd in the most secret Retirements.

KNOW then, most venerable Sir, this Knack of deferting the Body is not loft; and that I can, whenever I please, with the Quickness of Thought, be at China, or any other Place; make my Observations, and return with equal Celerity. — I offer you my Service towards the Reformation of our Follies. Vices is a paw Word. And I advise your Readers in particular, and your Compatriots in general, to be upon their Guard. To convince them this is no jefting Matter, I let Corima know, that Mr. At-all's Freedoms in his private Addresses, are not fuch as speak his Designs so honourable as she flatters herself they are; and that he will never make a Wife of her who allows them. Advise Melinda to lay afide Ovid's Art of Love, which she sleeps with under her Pillow, and reads as foon as her Eyes are open. I'll fay no more on that Head, the is conscious of her Arritudes and Soliloquies. Tell Bean Dapper, I know his Misfortune, and if he does not give over making Love to all the Fair he meets, I will expose both that and the Books he daily plunders for foft Things. — I was a Witness to Squire Brute's Attack on his Mother's Chambermaid, whom he knock'd down for an heroick Defence of her Chastity. I accompany'd Mr. Sly to the. Stews; and know where Monsieur Tartuff has a fine Girl, whom he maintains in Luxury, while he denies his Son Necessaries. I shall say nothing of numberless past Scenes, which I cou'd expose to View, but will not for the future bury the Follies I may fee, in the fame Silence. The Fate of Hermotimus makes me conceal my Name and Place of Abode, but you may depend on feeing a general Reformation, or on hearing often from me.

Yours, &c.



Quot Homines, tot Sententiæ:

Terent.

Hic est quem legis, ille quem requiris.

Mart,

From my House in the Minories.

Should oftentimes be puffed up with the Vanity of a WRITER, did I not correct myself by the severe and mortifying Reflection, that, for fo finall a Price as Two Pence, whoever pleases may purchase an undoubted Right to cenfure my Lucubrations, to call them tirefome, dull, stupid, impertinent, intollerable, or what else he thinks fit; and that, at the very Instant I myself and over-looking them with all the fond Partiality of a Parent, and preferving them with the utmost Carefulness, other People are infolding Grocery, or lighting Pipes with them, or putting them, perhaps, to yet more vile and shocking Uses. I consider, likewise, the Caprice of Mankind, and that, however fatisfy'd I may be of my own Endeavours, it is impossible, at the same Time, to please every Body; for as the World is ever divided in Opinion, one Half of it will confequently think all ferious Subjects dull, and the other all gay ones trifling: Nor will my Readers, I am afraid, compound with me to be ferv'd in Turn, but expect, that every Time, I should write according to the particular Taste of every one of them. These Considerations are the Means I use to keep down the Seeds of Pride; and especially I find them needful when I receive Epistles filled with Praise and Compliment from those who stile themselves my constant Readers, my Well Wishers, my Admirers, &c. &c. many of which Epiftles, I affure the Publick, it has coft me no little Self-denial to suppress. But, being fully fenfible, that however pleafing such Language is to me, it can be fo to no one elfe, I referve them choicely for

14 The UNIVERSAL SPECTATOR.

my own private Use, to be applied by Way of Cordial, in Case my Spirits should ever unhappily sink so low as to think too meanly of myself: A Distemper for which I find no Prescription in any of our Dispensatories. But believing I am at present far enough from that Condition, I shall present my Readers with a different kind of Letter.

Mr. STONECASTLE,

"SURELY you have not confidered the Enterprize you engage in: To fucceed the great SPECTATOR

requires an uncommon Strength. Vice and Folly,

those two Monsters, have over-run the World, and to destroy them is the Labour of an Hercules; your Es-

" fort once a Week can never do it. — I pity your

66 Rafhnefs."

Yours,

JOSEPH BLUNT,

I am well aware that much more is intended by this Epifle than what at first View appears; it seems to be a friendly Caution only, to apprize me of the Difficulties I must expect to meet with; but is, in Truth, at Bottom, a malicious Sneer upon the Littleness of my Perfon, which happens to be but four Foot five Inches high and of a puny Make withal: So that the Words Enterprize, Strength, Labour, Hercules, Effort, are a direct Banter on me, defign'd, I suppose, to put me out of Countenance. But I would have Mr. Joseph Blunt know, that we little People have vigorous and active Souls, and think as well of ourfelves as the greatest of them all. and though we cannot fight, we can refent as much, and oftentimes to as much Purpose too, as they. --- However, I am not angry with him now, and only take this Opportunity to defire my Readers not to regard any fly Infinuations of this Kind: For, What is my Littleness to them? It is the Ability of my Mind, and not my bodily Strength they have to do with; and if the Soul has a determin'd Power, (and no one fure will pretend it can be infinite) is it not evident to every Apprehension that it will actuate a little Quantity of Matter much more vigoroufly

vigorously than a great one? Does not a Candle light a Room to more Purpose than it would a Church? ——Befides, it has been a Remark in my Family, which two or three Centuries ago was tall and robust enough, tho' it is now diminish'd, that what we have lost in Bulk and Stature we have gain'd in Sprightliness and Underflanding: which I think no ill Exchange. — But I shall fay no more of this Matter now, intending shortly to present the World with a Critical Differtation upon Littleness, wherein I shall undeniably demonstrate, both philosophically and historically, that little People are the most wife, most learned, most virtuous, most honest, and most happy too; and shall prove by a Number of Examples, that, as the Proverb has it, Greatness and Goodness seldom go together. - In the mean while, it may be expected, that I should return some Answer to the more apparent Sense of my Friend's Letter; be it known then, that I did not give my Paper the Title of SPECTATOR in order to put it upon a Comparison with those most excellent Essays which bear that Name, but as it is a Profecution of the fame Defign with them, viz. to correct Vice, to ridicule Folly, and reprove Impertinence: To represent Virtue all bright and lovely as it is: To calm the rougher Passions and to encourage those that are more foft and amiable, to point out the Mistakes of Life, and regulate the Conduct of Mankind. And, from doing this I am not to be affrighted by the talleft Man in Christendom.

since I have gone thus far in the Discovery of myself, whereby many Enquiries will be made after me, I think I am obliged, so far as Prudence will permit, to satisfy the World's Curiosity.——My Family settled in Northumberland about the Norman Conquest, or rather sooner, but from whence it came originally is not very certain or material; it continued there under various Circumstances of Fortune for several Ages, being subject either to the Scotch or English Government as the Fate of War determin'd, but either Crown still granted us all possible Privileges, continuing to us the whole Country round in Vassalage, upon Condition to defend the Borders against Incursions; which Service we executed, with much Courage and Fidelity, 'till the Union of the

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two Kingdoms under JAMES the First; at which Time, our farther Service being judg'd unnecessary, we, as is the common Case, became neglected, and some Courtiers envying our Power, under one Pretence or other got it very much reduc'd; nor was this all, for foon after, our whole Estate was taken from us, and given among that Prince's Favourites. Sir TRISTRAM STONECASTLE upon this came up to Court, complaining highly of Injustice, and presented several Petitions to his Majesty, fetting forth the Hardship he underwent, and praying to be reftored; but all he could obtain was, a Pension during Pleasure, to make him hold his Tongue; and thus he continued entirely dependent on the Crown all that Reign. He dying foon after CHARLES the First's Acceffion, the Duke of Buckingham, who then directed every Thing, caused the Pension which had been regranted to Sir HUGH my Grandfather, to be ftruck off; for having talked with more Honesty than Cantion of that Nobleman's Administration; and had not his sudden Death prevented, Sir HUGH, in all Probability, would have felt still more fatal Proofs of his Resentment. But though his Enemy was gone, all Solicitations to be reinstated proved ineffectual, for the King had been prejudiced and exasperated against him; so that finding his Attendance was to no Purpose, he left the Court in Discontent, and retired into Northumberland, to a small Estate whereon the Family Seat stood, which Sir TRISTRAM a few Years before had purchas'd; perhaps, forefeeing what would happen, and defirous in fuch a Cafe to fecure fomething for his Family, or at least well knowing that the Favour of Princes is very precarious and uncertain. Sir HUGH liv'd very privately in the Country, refolving never more to fee a Court, or be concern'd in publick Matters; but the bufy Spirit of that Time would not permit him to be long at Quiet: For the King himself requiring his Affistance against the Scots who were then in Commotion, he not only forgot all the unkind Treatment he before met with, but entered heartily into his Service, and was of great Use in quelling those Diforders: And afterwards, through all the long unhappy Quarrel with the Parliament was ever faithful on his Side, For which Reason, after the fatal End of that Affair,

Affair, the Usurper sent a Party to apprehend Sir HUGH; but having private Notice, he luckily escap'd. Which Disappointment so provok'd the Soldiers, that they not only plunder'd the antient Mansion House, but broke down and destroy'd the very Walls thereof, and left behind them a Heap of Rubbish, which remains a Monument of their Fury to this Day. The Estate was soon after put under a Sequestration, and confiscated to the Government. Thus depriv'd of all, and driven from his Country, Sir HUGH attended King CHARLES the Second in his Exile, and at the Restoration hoped his Paternal Estate would be return'd him; but the Policy of that Time being more fond of winning over the King's Enemies than doing Justice to his Friends, all his Solicitations proved to little Purpose, and after all, he was forced to give up, or at least suspend all his Pretensions, in Confideration of a Post of Profit which was granted him on fuch Condition, and which he enjoy'd all his Life. But being an expensive Man, he fav'd very little from it: However, my Father, his eldest Son, by this Means became well known at Court, and understanding both Books and Men, was employed upon feveral Occafions, whereby having gained an eafy Fortune, he once more purchas'd about 500 l. per Annum of the Stonecastle Estate, very much to his Satisfaction. He continued about the Court, 'till the fecond Year of King JAMES; when, forefeeing a Storm arifing from that Prince's illadvised Measures, he begg'd Leave to retire, resolving upon no Occasion to involve himself in publick Broils. Accordingly, while the Revolution was bringing about, he remain'd quietly in the Country, improving his Estate, and neither by Word or Action endeavour'd to hinder or promote it: Nor can any one to this Day tell whether it pleased or displeased him. My Mother dying about this Time, whose Fondness would never part with me, and I being now 12 Years old, my Father fent me to School at Winchester, though I was his only Child, preferring my Education to the Pleasure he might find in my Company at home: And from thence I went to Oxford. At the Age of 23, I was entered of the Middle Temple, and intended to make the Law my Study, but foon after receiv'd my Father's express Command to come and

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and live with him, which he judg'd highly proper upon Account of his advanc'd Age, ; I immediately obey'd, and left the Town without the least Reluctance, having never fallen into those Pleasures which endear it to young People. I found my Father in perfect Health, though then near 80; he lived five Years after, and during that Time was continually inftilling into me the Principles of Moderation, whereto I also was always naturally enough inclined. In particular, the Day before his Death, he call'd me to him, and charged me on his Bleffing, and if I regarded my own Happiness, never to intermeddle with Quarrels of any Kind, either in Church or State. My Son, faid he, embracing me, and looking on me with extream Earnestness, If you love your Peace, never inlist yourself of any Party, but retain the glorious Liberty of judging and discerning freely what is right or wrong: A Liberty which those who serve a Party can never boast of; for with such, blind Zeal stands for Reason, and the Interest of their Party is the sole Principle of all they say or do: Their Minds are prejudic'd, a Mist is evermore before their Eyes, and they see nothing as it really is . - - . For your Part, think freely; but as it is the Duty of every Subject to live peaceably under that Government which protects him, never divulge a Thought which may in any wife disturb the Quiet of your Country. Be not angry with any Man who is not of your Opinion; for has not he the same Reason to be displeas'd with you for differing from him? Benefit all the World to the utmost of your Power by Instruction or Reproof: Rejoice to do good Offices: Be the Friend of all Mankind: Discountenance Vice, and encourage Virtue: Affift Merit: And communicate freely the Knowledge Heaven has given you. — The Fortune I shall leave is too small for Luxury, but it's enough for Happiness: It will make you independent: Then scorn to enlarge it by facrificing your Reason or your Honour. Respect the Great, and love those that love their Country; but follow none implicitely, for all are subject to mistake. Preserve your Integrity at all Times against Corruption, Bribery and Flattery, and value Innocence above all Price. When Diffention rages, endeavour to calm the Strife, and ever be yourself an Example of Moderation. - The unexpected Death of my dear Father the next Day after, fixed

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fixed this Advice in such a Manner on my Mind, that I shall ne'er forget it, or neglect, I hope, to practise it. When he was buried, the Defire of Improvement brought me up to London; I took a little House in the Minories, a Part of the Town where I might live retir'd, and yet within hearing of all that passed in the World; and here I still dwell. My Domesticks are, a Dwarf nine Inches shorter than myself, who was taken to play with me when a Child, and in his Attendance ever fince has given me fo many Proofs of Discretion and Fidelity, that I don't keep him at the Diffance of a Servant, but treat him rather as an humble Friend: A Maid, who has now lived with me 18 Years, and being almost Blind and worn out, I have lately taken a Girl to help her, thinking my felf obliged in Justice to maintain her for her former honest Services. The rest of my Family are a Monkey, whose Mimickry diverts me, and a Parrot which constantly calls me up in the Morning so soon as it is Light. All these regard me as their Benefactor, and I, in their feveral Conditions, endeavour to make them happy under my Roof. Defirous of avoiding all Solicitation to come to Court, or accept of any publick Employment, I chang'd my Name when first I came to London, and have fince conceal'd myfelf in fuch a Manner, that even my near Neighbours to this Day can give no Manner of Account of me, but call me the Strange Gentleman, or the Little Gentleman, and always speak of me with a kind of Wonder, whispering among themselves, that certainly I am fomebody in Difguise. By this Means I have been at Liberty to fludy human Nature, and examine freely the Actions of Mankind; for which Purpose, I have constantly visited all Places of Resort about the Town. have been a Member of feveral Clubs and Societies, and obtained Admittance to the Tea-Tables of the Fair. And now, after many Years, diligently employed in confidering both publick and private Life, being at laft, by much Pains and Application divefted of all blind Attachment to Sex, Party, or Opinion, I think fit to be myself again, and communicate to the World the Refult of my Observations. I have found that Self-love, Pride, Ambition, Avarice, are univerfal Principles, that Diffimulation is the Mask which every Body wears, and that Life

Life and Folly are inseparable. In short, I have search'd fo deeply into human Nature, that I now am able to judge of all that happens with Calmness and Impartiality.



Mirabile dictu!

From my House in the Minories.

S my Purpose is, to divert my Readers as much as possible, I shall from Time to Time present them with whatever Pieces of Wit, either in Profe or Verse, shall come to Hand, of a proper Nature to be communicated, still keeping clear of Controversy, Scandal and Immodefty: And, whoever thinks fit to favour me with such Performances, shall be always sure to fee them come Abroad, in the best Light they can be placed, for the Instruction or Entertainment of Mankind. To better the World is my chief Aim; but, I am very fenfible, the only Way of doing fo, is, to please: For no Advice will be regarded, if we diflike the Perfon from whom it comes. My Study therefore shall be, under the agreeable Charms of Humour, Wit and Novelty, to infinuate the ferious Principles of Religion, Morality and Decency. — The Years of my Privacy have been wholly spent in Observations on human Nature, and I have, to the utmost of my Power, abstracted myself from all Regards of Interest or Affection, that I might be qualified to judge impartially. For this Reason I would never marry, left Family Confiderations should abate my Zeal for the Good of all my Countrymen; and, as I have neither Parents, Children, or Relations, I am intirely free from those Attachments which are apt to biass, misguide, and contract the Mind. I have no selfish Views to ferve: I court no great Man's Favour, nor dread his Frowns: Frowns: My Passions are calm'd by Age, and made obedient to the Dictates of right Reason: I have no Love but for true Merit, nor hate any Thing but Vice and Immorality.

To HENRY STONECASTLE, E/q;

The enclosed Account of some extraordinary Curiosities, collected by a Gentleman in our own Country, will, I presume, be agreeable to the VIRTUOSI: For, I much question whether all the Cabinets in Europe can furnish greater Rarieties. It is requisite to premise, that Mr. C. H. who collected them, had been cured of a dangerous Illness by the Skill of Dr. L——: And asterwards having Occasion to travel over the West of England, was desired by the Doctor to procure for him any uncommon Things he should meet with in his Journey. How well he has acquitted himself, I leave his own Letter to inform.

Mr. C. H. to Dostor L.

SINCE you, dear Dostor, fav'd my Life,
To blefs, by Turns, and plague my Wife,
In Confcience I'm oblig'd to do
Whatever is enjoin'd by you.

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According, then, to your Command,
That I should search the Western Land,
For curious Things of every Kind,
And send you all that I could find,
I've ravag'd Air, Earth, Seas and Caverns,
Men, Women, Children, Towns and Taverns:
And greater RARIETIES can shew
Than Gresham's Brotherhood e'er knew;
Which Carrier DICK shall bring you down,
Next Time his Waggon comes from Town.

First, I've three Drops of that same Show'r Which JOVE in DANAE's Lap did pour.
From Carthage brought, the Sword I'll send,

Wherewith

22 The Universal Spectator.

Wherewith Queen DIDO made her End.
The Stone whereby GOLIAH dy'd,

Which cures the Head-Ake, - - - well apply'd.

A Snake-Skin, which you may believe

The DEVIL cast who tempted EVE.

A Fig-Leaf Apron; 'tis the same

That ADAM wore to hide his Shame:

But now wants Dearning: --- I've beside,

The Blow by which poor ABEL dy'd.

A Whetstone, worn exceeding small, TIME us'd to sharp his Scythe withal.

The Pigeon stuff'd, which NOAH sent, To tell him where the Waters went.

A Ring I've got of SAMPSON's Hair, Which DALILAH was wont to wear.

St. DUNSTAN's Tongs, as Story shews,

Which pinch'd the DEVIL by the Nose.

The Smock which PEN spun, when ULYSSES

Was wantoning among his Miffes.

The very Shaft, as all may fee,

Which CUPID shot at ANTONY: And, what beyond the rest I prize:

A Glance of CLEOPATRA's Eyes.

Some Strains of Eloquence, that hung In Roman Times on TULLY's Tongue, Which undifcover'd ftill had lain,

But COWPER found them out again.

Then I've most curious to be seen,

A Scorpion's Bite _____ to cure the Spleen.

A Cord, that us'd with Skill will prove

A certain Remedy for Love.

A Root of that furprifing Tree, Which brings back loft Virginity.

As MOORE kills Worms in Stomach bred, I've Pills for Maggots in the Head: With the Receipt too how to make them; To you I leave the Time to take them.

I've got a Ray of PHOEBUS' Shine, Found in the Bottom of a Mine.

A Powder rare, which rightly ta'en, Will make Old Women young again,

A LAWYER's Conscience, large and fair, Fit for a JUDGE himself to wear.

I've a choice Nostrum, how to make An Oath ____ a ___ will not take.

In a Thumb-phial, you shall fee, Close cork'd, some Drops of Honesty: Which, after fearthing Kingdoms round, At last were in a Cottage found: An Antidote, if such there be, Against the Charms of Flattery,

I han't collected any CARE, Of that there's Plenty every where: But after wondrous Labour spent, I've got one Grain of rich CONTENT.

It is my Wish, it is my Glory, To furnish your NICKNACKATORY: I only beg, that when you shew 'em, You'll tell your Friends to whom you owe 'em; Which may your other Patients teach To do as has done,

Yours,

C. H.

Surprize,

To the Author of the UNIVERSAL SPECTATOR.

SIR,

Am a Man that follow a genteel Sort of Business, and though I do not pretend to Finery, I love to have every Thing about me exceeding neat and clean. ' Two Years ago, I enter'd into the State of Matrimony, and chose a Wife out of my own Neighhourhood, neither for Beauty nor Fortune, but because she apppear'd to be an housewifely cleanly Girl. I had known her for fome Years before, and had observed her constantly up and dress'd in a tight and clever Manner by Eight o'Clock in the Morning, and she had the general Character of being the neatest Woman in all the Parish. But quickly after we were marry'd, fhe feemed to imagine all Care of this Sort nuneceffary, and to my great

24 The Universal Spectator.

Surprize, became the errantest Slut that ever wore a Head. She lies in Bed 'till almost Noon; and though I don't deny or grudge her any Thing, the goes from Day to Day in a greafy Night-gown, hung on in the most flatternly Manner possible, without Stays, her Shoes flip-shod, and her Stockings about her Heels. As for her Linnen, it is the Colour of the Ground; for, out of Laziness, the does not change it above once a Week. Her Hair, clotted with Sweat and Nastiness, comes staring out on every Side, from under a filthy Night-cap; and her Hands and Face, for want of Washing, look as if she had been riding in a Dirt-Cart. In fhort, I hate either to fee her, or come near her. But this is not the worst, for the House, and every Thing in the Family, is in the fame diforderly and nafty Condition: The Maids follow the Example of their Mistress, and really stink alive, insomuch that I can neither eat, nor drink, nor be at Home with any Kind of Satisfaction. I have us'd all the Persuasions in my Power to produce a Reformation, but hitherto without Effect; and therefore complain to you, as my c last Refuge, hoping that when this Letter is publish'd, Shame may take Place, and restore the Happiness of one, who is, Sir,

Your very humble Servant,

JOSEPH SPRUCEBY.

To HENRY STONECASTLE, Efq;

Mr. Spectator, D Efore I marry'd, my Husband told me that he did not smoke, and affured me he never would, upon my declaring feveral Times, that I had an unconquerable Aversion for Tobacco. Notwithstanding, for this Half-Year past, he is fallen into that odious Custom, and constantly takes two or three Pipes every Night before he goes to Bed; by which, his Breath, afterwards, becomes fo exceedingly difagreeable, that it really makes me fick, and often forces me to wish him from ' me. Though I love him very fincerely, I am fully perfuaded, this Practice, (to which I have an Antipa-' thy in Nature) must, by Degrees, make me much more ' indifferent towards him, and perhaps, in Time, may occasion even a Dislike. This I dread the Thoughts of, and would willingly prevent, but am afraid to speak to him about it, left it should create any Uneafiness between us. He's a fenfible good-natur'd Man, and except in this Particular, gives me no Kind of Reason 6 to complain; wherefore I have good Hopes, that the Sight of this in your Paper, which he constantly reads, may produce an happy Effect, and make him ferioufly confider the Case of,

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Sir, your very humble Servant,

PENELOPE GENTLE.

P. S. If he smoak'd Tobacco upon Account of Health, I should find no Fault, whatever Trouble it gave my felf; but I am very sure it is not good for him.

A great deal of Complaifance as well as Affection, is required on both Sides, to render the Marriage State agreeable: Where this is wanting, Love cannot long fubfift; for if People contrive only how to pleasure themselves, it is ten to one that they highly disgust each other.

--- My Correspondent complains, that her Husband has broke

broke his Word with her; but, for her Consolation, I must assure her, that is no unusual Thing; for, base and ungenerous as it is, the Generality of People, when marry'd, make no Account at all of what they profits'd during the Time of Courtship.



Expectata diu, votisq, optata malignis,
Objicit innumeris Corpus lacerabile Morbis.

Vita fi cupias mori.

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From my House in the Minories.

RE all the Joys of Life worth the Care and Anxiety they cost? Can the happiest Man fay, I am a Stranger to Uneafiness? What is Living, but continually to travel the fame rugged Road of Disquietude, to be in Bondage to the Senses, and the Slave of every tyrant Paffion? — From the Cradle to the Grave, does not fome Want or other remind us every Hour that Felicity was not defign'd us here? —— If Fortune favours us, do we not carry Difease and Pain in our Composition? And can all her Gifts support the Mind and give us Peace on a Bed of Sickness? —— And if the frowns, are we not doom'd to endless Labour, to Scorn and Sorrow? Is old Age defirable, with its numberless Infirmities, with every Sense decayed, with Peevishness, its inseparable Companion, with the Soul funk under its bodily Incumbrances, and all its Faculties destroyed? - In short, is not human Life a restless State of being? And yet, the Thought of changing it feems terrible, because the where and bow we shall exist hereafter, cannot be answer'd: But be that as it will, what can the good Man fear?

He is, and must for ever be the Care of Providence, nor can be wretched 'till Justice is banish'd Heaven.

And that there's a Power above us, (And that there is all Nature cries aloud Thro' all her Works,) He must delight in Virtue; And that which be delights in, must be happy.

I was led into the foregoing Reflections by the two following Letters, which I'll give my Readers, for the Entertainment of To-Day.

To HENRY STONECASTLE, Efg;

SIR, T Have been some Years a Widow; but when Heaven 1 took away my Husband, it left me one Comfort, --a Child, a Daughter, to moderate the Sorrows of my Condition. She reach'd her 20th Year, and was,--what for me to fay, would be supposed a Mother's Fondness: Therefore, let others praise her. My Life was wrapt up in her; nor was her duteous Return of Gratitude less than my Affection. But I have lost her!-Death tore her from my Arms! --- For two Months I was inconfolable; my Tears flow'd inceffantly; I indulg'd my Grief; would fee no Body; and refolved never more to think of Confolation. But some kind unknown Friend fent me the inclos'd Letter, which convinc'd me, that my immoderate Sorrow was Folly and Impiety. Since that Time, I have tried to conquer my Affliction as much as possible, to divert my Thoughts, and submit patiently to the Will of Heaven. My Loss is not uncommon; and those Reasons which have been of so much Use to me, may, possibly, do Good to others, in the like Case: Therefore, my Intent of writing to you, is to have them communicated to the Publick, and by your Means thank the friendly Hand from whence they came. The Office you assume, demands of you every Action of Humanity; and none can be more nobly fo, than to comfort the Afflicted, and calm the stormy Soul to Peace:

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MADAM,

JOUR Daughter is not dead: You have not loft her: She's only gone before you to her native Country, whither you yourfelf must shortly follow. Then why these streaming Tears? these vain Laments? these Agonies of Woe? — Can you recall her? or would you, if you could? — Consider calmly: Had some mighty Prince required her Attendance, would you not with Joy have fent her to his Court? Would you not have parted with her, pleas'd with the Confideration of her Advantage? In her Absence, would not your Mind be fatisfy'd with having well dispos'd her? - Can you then grudge her to the King of Heaven, in whose Presence is Happiness eternal, and Pleasures for evermore? But for yourfelf these Sorrows flow: Nor will I, in Moderation, blame them. I acknowledge, the was the dearest Blessing of your Life, a Child, a Companion, a Friend, dutiful, obliging, and fincere. All this, and more, the was, the Wonder and Delight of every one that knew her: But the more her Goodness, the greater her Reward; and that should be your Comfort. I strive not to suppress the Impulse of Nature; but would have Passion give Way to Reason. The Almighty Author of all Things has a Right, as he pleases, to dispose of every one of us, and it is impious to murmur against his Difpenfations. From him she came: To him you owe that Joy she gave you for 19 Years together; Does this demand no Gratitude? and can you be angry, because God has refum'd what he but only lent? --- Perhaps, you'll answer, how hard it is to have her snatch'd away just in the Bloom of Life, just when your Cares were all awake, and fully bent to fix her well in Marriage; just when you hoped to fee her thine as brightly in the Character of Wife, and Mother, as the had done in that of Daughter. But, pray now, cast your Eyes around : Behold how very few are happy in that State; and had she enter'd it, how can you tell that she would not be miserable? - Though the had every Charm demanding Love, endearing Beauty, fine Sense, strict Virtue, and fiveet Good Nature; yet we often find these Pearls despised by brutish Hutbands, and the Possessors of them wretched.

wretched. - Suppose this now her Case; how would her tender Soul be wrack'd with Anguish, to bear the Traints, the Frowns, the undeferv'd Reproaches of an infulring arbitrary Tyrant! to be, perhaps, despis'd and hated! How would that gentle Heart, which never knew Reproof, or needed to be check'd, endure all this? Would it not break? — And, could you, her Mother, behold her swelling Breast, her flowing Tears, her bursting Sighs, with any Patience, and find yourfelf unable to relieve her? Sure, it would drive you mad. ___ The very Imagination fills my Eyes; how then would the Reality have rent your Soul! And can you forbear rejoicing that the has escap'd all this? Can you be uneasy that Providence has interpos'd, and fnatch'd her from these Evils? ---But, you may think, all this would never have happen'd: Perhaps, it might not: But could she be more happy than in Heaven? ——Examine human Life: View its most chearful Side; its Gaieties, its Joys, its Pleasures: Alas! how low! how trifling! and yet how transient all! What is the Song, the Dance, the Jest, the Laugh? What is the Park, the Opera, the Masquerade, the Drawing-Room? what are they all but Vanity! can they content the Soul? — Confider Youth, and Health, and Beauty; how quickly are they gone! Is not the Body subject every Moment to Accident, to Pain, to Sickness; the Mind to anxious Cares, to pining Grief, to gnawing tormenting Anguish? — And, would you wish your Daughter back again from Heaven, for such a State as this? - Where now she is, eternal Pleasure dwells; Fulness of Joy is there, Raptures, and Ecstasies, without Alloy or End: No Want, no Fear or Sorrow; no Difcontent or Pain, can ever there be known; to view the Face of God, to fing his Praises, and admire his Wonders; to possess the full Fruition of all Hope, and that for Ages infinite! - Methinks, I fee her, amidst a Crowd of the celestial Inhabitants, with Glory shining forth, and chanting Authems to the King of Heaven, for so soon releasing her from all the Miseries of Mortality. - Bleft Maiden! I congratulate thy Exaltation: And to thee, O God! most holy, good and just! be evermore all Glory, Praise, and Honour, who thus hast rais'd thy Creature to fublime Felicity! --- Now, will

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will you still lament, and let Self-love so far prevail, as to repine that you have lost the Pleasure of her Company? a trisling Pleasure, compar'd with her eternal Happiness. For Shame dry up those Tears, for if in Heaven any Thing could interrupt her Bliss, your Grief I am sure would do so.—— Imagine her descending from the Skies, array'd with Brightness, and asking you the Cause of this incessant Woe: Would you not blush to tell her, that it's She? And must she not think it strange, most wondrous strange, that her Felicity should bring you Sorrow?

I am, in the sincerest Manner,

Your affectionate Friend.

Perhaps, the Heart of Man can form no Wish more vain than that of old Age. However sprightly the first Running of Life may be, the Dregs of it are always flat and bitter. The ingenious Gulliver, in his Voyage to Laputa, has given the World a just and witty Satyr against this extravagant and mistaken Desire, by reprefenting in his Description of the Immortals, (as he calls them) that Wretchedness, which of Necessity succeeds, when Youth, and Health, and Vigour, give Place to Pain and Sickness and all the Miseries attendant on old Age. But I refer my Reader to the Discourse itself, which truly paints the last Scenes of human Life; and if they can find any Thing in it worth defiring, I am much mistaken. --- Could we be always young, our Senses keen, and Objects to employ them, even in this Case, we must in a Course of Time, methinks, be cloy'd with the tirefome Repetition, and wish for Death, to waft us to some fresh Enjoyments, to other Kinds of Happiness, than what our Earth can furnish: Mere Curiofity should urge us on to feek the Pleasures of some other State. But, when the Confequence of long Life is fure Decay; to be depriv'd of every Sense of Joy; to have the Body given up to Distemper, and the Mind to Dotage; to be a Burden to the World, and have all that know us wish us gone: Under these Circumstances,

feveral

does not Life appear more terrible than Dying ?-Death will be found no Enemy, if we regard only the present State of Things, and no otherwise consider it than as the End of all human Evils. But if our View goes farther, and we believe it (as there is sufficient Reason) the Beginning of every real Good, we must then acknowledge it to be the best of Friends,



qui in Amore Præcipitavit, pejus perit, quam si saxo saliat. PLAUT.

From my House in the Minories.

To the Author of the UNIVERSAL SPECTATOR.

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A M an unfortunate young Fellow, by the Severity of rigid Parents debarred that Right, which to me appears agreeable to the Dictates of Reason as well as Nature, of chuning for myself a Companion for Life. And this Restraint is the more unsupportable, in Regard it not only deprives me of the dear Conversation of the only One on Earth I love, but also compels me to make my Addresses to a Person whom my Soul shrinks from with Dislike and Horror. 'THIS happens to be my Case with Regard to CELIA and PLUTOPHILA. CELIA I esteem, admire, and love, for her Angel-Form, her exalted Sense, her sprightly Wit, and her tender Nature; PLUTOPHILA I abhor, for her awkward Mein, her e revengeful Spirit, her dull Stupidity, and her fordid Covereousness. But, here lies the most fatal Difference, CELIA has nothing else but her Personal Persections to recommend her to the World, whereas PLUTOPHILA has her Weight in Gold. Now, good Sir, let me and C 4

feveral other young People in my Condition learn your Opinion, whether it is not possible that we may fpend our Lives as comfortably with Virtue and Innocence, tho' cloathed in Rags, as with Pride and Avarice in their greatest Splendor; and, whether Riches * are absolutely needful towards leading an happy Life. · For my own Part, a contented Mind (as mine really is) looks upon Gold as fo much Dirt, and efteems and prizes a Woman of Merit, for the good Qualities of her Mind, more than an undeferving One with her · Tens of Thousands.

THE Conduct and Behaviour of the two Persons above mention'd, are so opposite, that was you fully acquainted with them, I am perswaded, you could not but approve my Choice, though directly contrary to my Worldly Interest, in refusing One who is vastly fuperior to the other in Point of Fortune. But, that you may be the better able to form a Judgment of them both, I'll describe to you their different Tempers

and Inclinations. ON CELIA's Brow cheerful good Nature always fmiles with an endearing Sweetness, enough to charm every Beholder's Heart with Wonder, Joy, and Love: But in PLUTOPHILA a gloomy Sullenness, a fretful e peevish discontented Look, fright all the World away. "The One's remarkable, for an unaffected Vivacity and an easy gentile Freedom; the Other, for a constrain'd formal Civility and a stiff Reserve. The One is humble, tender, kind, affable, constant, virtuous, obliging, and fincere: The other infolent, deceitful, morose, fickle, forbidding, cruel, and implacable. One's endow'd with a submissive Modesty, a generous Respect for others, and a becoming Diffidence of herself: The Other - O! Mr. SPECTA-TOR! --- think, how great, how inexpressible must be the Anguish of my Soul, to be forbid, for ever, the Sight of her my dearest CELIA; to be restrain'd from giving her the fond Assurances of a tender, chaste, and fincere Affection; and not only fo, but to be commanded, (by those who have alone the Power to com-" mand me,) on Pain of being cast out into the wide World

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World a wandering Vagabond, to fall down and Wor-

fhip this Golden Image.

In the unhappy Situation I now fland, all Ways of fending to, or hearing from, the lovely Partner of my Heart being taken from me,) the only Recourse lest is to apply to you, by which Means, she, who is a constant Reader of your Paper, will receive the best Assurance that I am at this Time able to give her, of my being, notwithstanding all Opposition, intirely her own.

By what I have writ, you will plainly fee, that as I am irrecoverably lost in Cupid's Paradice, my Reason is under some Obscurity: I therefore beg the Favour of you, that wheresoever you find any Thing tending towards a Deprivation of Sense, you will be so good to exert your Spectatorial Faculties and supply such Desiciency.—But, hang it! on second Thoughts, I would not have you; for if I don't write a little Nonsense, my Celia won't believe I really am in Love with her, for I have often heard her say, that in her Opinion, Love and Reason are incompatable.

I am.

Your most humble Servant

TIM. RATTLE.

I AM much afraid, from feveral Passages in Mr. RATTLE's Letter, that his Case is desperate, and all Advice will be but thrown away on him. His Brain feems touch'd, in such a Manner, that I can in no wife allow him capable of giving the true Picture either of CELIA or PLUTOPHILA; but must, in my own Mind, imagine one much better, and the other worse, than he has painted them. Love is a mere Chear, it doubles every Perfection and takes away all Defects in the Objects it has to do with: Nay, more, will oftentimes make even Blemishes become agreeable; as, a Friend of mine used to extol his Mistress for a dear killing Look, as he called it, which appear'd downright Squinting to every Eye but his; and, in Truth, I would as foon take a Great Man's Character from his Pensioners, as a Lady's from her Lover.—But supposing what he says, CELIA by his own Confethon has one Want, which I don't find he

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can supply; and that is Money. If he weds her, he shall be turned out of Doors, he tells me, and that, methinks, is no very defireable Circumstance. Starving for Love may be pretty enough in the Theory, for ought I know, but I'm fully perfivaded it's exceeding comfortless it the Practice: And whatever Elifium he may at prefent dream of, Poverty will affuredly discompose his Slumbers, and wake him to Scenes abundantly difagreeable. I will allow what Applause he pleases to Beauty, Virtue, Sense and good Nature, but must at the same Time beg Leave to observe, that they are not sufficient to support Love against Distress and Want. As the World now stands, Money (enough of it I mean to furnish the necessary Things of Life) is likewise absolutely requifite, even to make thefe Graces shine: Beauty appears but awkwardly in Rags; and there can be no great Spirit or Inclination to enjoy, or exercise, Wit, Gaiety, Sprightliness, and Good Humour, while pinch'd by Cold and Hunger: These Accomplishments like Swallows are feldom feen but in Sunshine and Summer Weather. ---Let him imagine CELIA in a tatter'd dirty Gown, with a Clout pin'd round her Head, and a meager dejected Countenance; himself with a craving Stomach, aking Heart, and an empty Purfe, and then answer his own Question, whether he thinks Money necessary towards leading an happy Life. In the blifsful Times of Romance, when Lovers feldom eat or drank, and every House was open to receive and welcome distressed Wanderers: When telling their Adventures procur'd them Ashistance from all they met, and Beauty and Virtue commanded every Thing, many Precautions were needless which in this corrupted Age it is Madness to neglect. I can't tell how the Constitution of Mankind became thus alter'd, but it is very certain, that in this our Time, there is no fuch Thing as living merely upon Love, no, not even for a few Days, without growing wonderful meafy under it: One who try'd the Experiment, affures me, that he would have given his Mistress for a Beef-Stake in less than four and twenty Hours.

I HAVE now before me Otway's Play of Venice preferv'd, and recommend to Mr. RATTLE what Jaffier fays fays to Relvidera, as a proper Speech to CELIA when next he fees her.

Want, worldly Want, that hungry meager Fiend,
Is at my Heels and chases me in View —
Canst Thou bear Cold and Hunger? — Can those Limbs
Fram'd for the tender Offices of Love,
Endure the bitter Gripes of smarting Poverty?
When banish'd by our Miseries —
wilt Thou then,

When in a Bed of Straw we shrink together, And the black Winds shall whistle round our Heads: Wilt thou then talk thus to me? — wilt Thou then Hush my Cares thus, and shelter me with Love?

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Oh! —— we must change the Scene
In which the past Delights of Lowe were tasted: —
The Poor sleep little: — We must learn to watch
Our Labours, late, and early every Morning;
Midst Winter Frosts, thin clad and fed with sparing,
Rise to our Toils, and drudge away the Day.

BUT, after all, I am not infinuating any Thing in Prejudice of Love, founded upon what deferve it best, the Mind's endearing Charms, nor preferring Riches to Goodness. I agree no Man ought to marry a Woman he cannot love, had she the Wealth of Kingdoms: Yet, on the other Hand, I must say, it is equal Madness to rush headlong into Want and Misery with the most amiable and deferving Creature living. Love that gentle Paffion requires Ease and Plenty; it flies away and cannot bear the Frowns of rugged Poverty; or, could it stay, it would ferve no other Purpose than to aggravate Unhappiness: For what can be severer Wretchedness, than to see the dearest Object of one's Soul in Distress for Life's common Conveniencies, and be unable to give Relief? What, I fay, can add to this, but the Confideration of being one's felf the fatal Caufe of it? Love without Money is as uncapable to furnish out Felicity

36 The Universal Spectator.

Felicity as Money without Love; nay, perhaps, even more so: Neither alone can do it; they are two Extreams equally to be avoided. People of large Fortunes may act generously, and chuse for Merit only: I shall commend them for it: But unless Merit could purchase good Food and Cloathing, those in low Circumstances should look a little farther.

AS to the particular Case before me, I would, methinks, propose Articles of Agreement between Mr. RATTLE and his Parents, and reconcile them upon this Foot; They shall compel him no more to court PLUTO-PHILA, and he likewise shall take Leave of CELIA, until he becomes Master of a sufficient Fortune both to maintain himself and her above the Fears of Want.

MY Dwarf, who has a tolerable Genius for Poetry, compos'd, on this Occasion, the following Lines on Love and Reason, which are at Mr. RATTLE's Service for what Use he pleases.

I.

LOVE bids me go: —But REASON bids me flay.
Oh! why must LOVE and REASON disagree?
LOVE racks my Soul when REASON I obey:
If LOVE I follow, REASON tortures me.

II.

Unhappy Wretch! — and must I then endure
This changing Pain for ever in my Mind?
From this, or that, in wain I seek for Cure:
Ab! could LOVE see, or was but REASON blind?

III.

Look down with Pity from your Thrones above, You Powers eternal! infinitely bleft! And from me take my REASON or my LOVE, Or reconcile them both and give me Reft.



Tis what the Happy to th' Unhappy owe.

POPE's Homer.

From my House in the Minories.

T is impossible to bear about one the common Sentiments of Humanity, and not be moved at the Distress of the Unfortunate: Of such, especially, as are unhappy from Causes intirely out of their own Power. The fame generous Disposition of Soul which can rejoice at the Prosperity of others without Envy, must necessarily compassionate the Miserable, and endeavour at their Relief .---- All Mankind are so nearly related, so dependent on each other, so much subject to the fame Calamities, and are differenced from one another by Circumstances in themselves, so minute, so merely accidental, that even the Greatest, who restects what himself is, cannot possibly despise the Meanest. Being born in this or that Country, a little fooner or later, in this or that Manner, of one or another Parent, are generally the Causes why some People are flourishing, rich, and happy; others poor, neglected, and deplorable. These Considerations, well attended to, would effectually check the Growth of Pride, a Passion in itself detestable, and very unfuitable to the Condition of an human Being ever dependent and exposed to Accident, and would inspire that Benevolence towards all, which is the distinguishing Character of a great and noble Soul. — There is something Godlike in doing Good to others, it affords a Satisfaction infinitely beyond the Reach of Sense, which it is impossible for selfish groveling Souls to attain or think of. To bestow Happiness, to raise up a wretched Creature from the Dust, and make that Life a Bleffing whose Miseries were almost unsupportable, must furely give a Pleasure which nothing else can give: -And, methinks, it is one of the chief Advantages of Wealth

Wealth and Power, that the happy Poffeffor of them is thereby enabled to obtain this glorious Satisfaction, But if fo, what must we think of those who make a Sport of human Wretchedness? Of those whose Savage Breafts can be content, first to occasion Life, and then expose it to all the utmost Pains of Want and Woe?

THE following Letter will explain the Meaning of

the foregoing Reflection.

To Henry Stonecastle, E/9;

SIR,

A S there are no greater Objects of Misery, and confequently of Compatition, than those poor

- abandon'd Foundling-Children, whose Cause their guilty "Parents are asham'd to espouse, and the World gene-
- cc rally too ill-natur'd to regard, I hope you'll infert

" the following Story.

" THE first ingenious Writer of the Paper under vour Title was so good to represent the Case of these

"Unfortunates, and fet forth their Diffress, in the justest

and most pathetick Manner.

- " AS the fame Lefign of exciting the Pity of Mankind in their Behalf, is the only Reason of this weak
- Attempt, your communicating it to the Publick will

be a Charity to them, and very particularly oblige,

Sir, Yours,

T. M.

- GOING the other Day into the Court of Requests, abject Creatures who have taken up the Bufiness of cleaning Shoes; each of them defiring to qualify my Feet, (as they term'd it) for entering that polite · Place.
- 6.BUT being upon Bufiness, somewhat in Haste, and too old withal to stand much upon Nicety, I took no
- Notice of their clamorous Solicitations; till One, about eighteen, of a much better Aspect than the rest, bowing

bowing very low and respectfully, surprized me with these Words: - Tho', fays he, your Dress informs e me, you are no Friend to Foppery, yet it likewise tells me you have fome Regard for Decency: I therefore, humbly hope, fince laying out one Half-Penny will be the Means of your appearing like other People; and likewise give Bread to one almost starved for want of it, you'll be prevail'd upon to employ me. This unexpected Salutation ftruck me with much Amazement, and immediately beckoning the Lad to follow " me into the Coffee-House adjoining, I view'd him with great Attention: And if his meager Looks had onot fufficiently teftify'd his Poverty to be real, I fhould have imagin'd, from his gentile Mien, and uncommon Manner of Address, that he had been some young Gentleman of Fashion, who for the Sake of a

Frolick, had put on this dark Difguise. THE Room being clear of Company, afforded me a favourable Opportunity, not only of observing throughly this Wonder of Civility, but of enquiring into his Birth, and the Reason of his unhappy Situation in an Employment feemingly fo much unfuitable to himself. He answer'd all my Questions perrinently, and with a graceful Modesty; and upon my urging him to speak more freely, and lay aside that Awe I e perceived him under; he reply'd, that though he was truly fenfible of the Honour I did him, and was greatly encouraged by the Liberty I permitted; yet it was impossible for him to shake off the Consideration of his own Meanness, and break through the Distance between himself and me. ___ In short, every Thing he faid increas'd my Admiration, and excited my Curiofity, in such a Manner, that bestowing Half a Crown on him for the Bufiness he had perform'd, I very much ' pressed him to give me the whole Story of his Life. At this Demand, (which he could not well refuse, and yet appear'd unwilling to comply with,) he bow'd ' again submissively, and with an expressive Look, feemed to tell me, that prying into other People's Secrets was an inexcufable Impertinence. My Story, Sir, faid be, is too melancholy to be entertaining, and will not only hinder Time you can employ much better,

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40 The UNIVERSAL SPECTATOR.

better, but renew that Uneasiness which Resection always gives me; - however, I am obliged in Gratitude to fubmit to any Thing you shall think proper to command. Tho' this Reply was a Reproof, it only ferved to make me the more curious; in order, therefore, to put him under a Necessity of giving me Satisfaction, I told him, that without Doubt, fome Wickedness or Extravagance must be the Cause he was reduced to fuch an Ebb of Fortune. — Here confcious · Virtue display'd itself, and warm'd the Lad with some Refentment, at my suspecting him of Guilt, without any real Ground for fuch Sufpicion. You are mistaken, Sir, answered be, with great Earnestness, 'tis to the Commission of no Crime I owe my present Missortunes: - And now I'm doubly bound to relate my unhappy Story, not only through a ftrong Defire of obliging you, but also to acquit myself of an Imputa-

tion, I don't at all deserve. THE first Thing I can remember, is my living with a Woman they call a Parisk-Nurse, with whom, in the tenderest Years of Infancy, I endur'd the most fevere Effects of Poverty, reduc'd to the bitter Extretremities of Hunger, Cold, and Nakedness, and the Want of every common Necessary of Life. No Friend had I to complain to, for I was own'd by no Body. and could only tell I had a Father by the reproachful Taunts of my barbarous Landlady, who, upon my refusing sometimes any Sustenance, rather than the unwholesome filthy Stuff she provided, us'd to call me proud Brat, and fwear she would never again be troubled with a Gentleman's Bastard. This Name, which then I knew not what to make of, I found, afterwards, upon Enquiry, to mean a Person born out of the common Courfe of Wedlock, and therefore expos'd to Infamy and Contempt; and what still added to my Surprize and Affliction, I also learn'd, that such a mie ferable Creature, tho' guilty of no Crime, is, by the Law, debarr'd of all Inheritance, and can claim no Right to any Thing that is his Father's. I could not forbear reflecting often with myfelf, how unreasonable and unjust it is, that the Offence of a finful Parent should be thus punished on the poor larmless Child, who

who as he is uncapable of accounting for, ought not,
I thought, to be reproach'd with the Transgression.

I endeavour'd as much as possible to make myself eafy under this unhappy Circumstance, and being fully fenfible that some Gentleman was my Father, I thought myself oblig'd in Duty to get all the Learning I was able at the School the Parish put me to, and avoid every vicious and guilty Action; that if Nature fhould ever exert itself in my Behalf, and make my Parents think of me, I might be found in some meafure qualify'd for the Reception of their Favour. For this Purpose, I used to follow Gentlemen in the Streets, and liften to their Discourse, to fit me for Conversation, and did every Thing in my Power to improve my Knowledge. But no Body making Enquiry after me, and being judg'd big enough to get my Bread, I was turned out into the wide World to find it where I could. The many Hardships I underwent had almost cast me down, and being without Friends, or Money, or any Recommendation for a better Employment, Necessity forc'd me into this; wherein, for Want of that Lewdness and pert Impudence which fome Gentlemen think diverting Qualities in low Life, I am not only fcoff'd at amongst my Fellows, but can hardly get fufficient to fatisfy the Demands of Nature.

'THIS moving Story much affected me, I confider'd him as a worthy Object of Compassion, and giving him fome more Money, order'd him to come to " me in a Week's Time, and promis'd him my Affistance to find out his Parents.——At the appointed Time he came: I went with him to the Place where he was " nurs'd, and found every Thing according to his Defcription. The Woman scarcely appear'd human, for her natural Perverseness, added to old Age, had so wrinkled and distorted her Countenance, that I ne'er beheld fuch a tremendous Figure. There were feveral Cradles in the Room, each of which had in it a Pair of wretched Infants gaping for Food in vain, which they had not sufficient Strength of Nature to cry for any longer. I faw other poor Creatures, fomewhat advanc'd in Years but not in Stature, thro' the

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Want of common Nourishment, who as plain as their little Tongues could utter it, complain'd of cruel Treatment. Some again, still older, by their pale 'pinch'd-in Cheeks and hollow Eyes declar'd their mises rable Condition, tho' beat and terrify'd into Silence and Submission. But, what shock'd me most of all, was the Sight of three or four stern ill-look'd Fellows, call'd Parish-Bearers, who came to fetch away her dead Children, and carry to their kinder Mother Earth the stary'd Carcasses of poor harmless Babes, whom Hunger and ill Usage had prepar'd for a dusty but much less wretched Habitation.

So foon as I had recover'd the Surprize this Scene of Misery gave me, and reflected how great a Scandal it was to have Murder thus committed publickly, in a S Christian Country, in Defiance of all the Laws of God and Nature, I proceeded to enquire after my new Acquaintance, and foon brought him to the Woman's Remembrance. After learning what I could of her, I went to the Church-wardens who first receiv'd him, and upon strict Examination, found, by many undeniable Circumstances, that he deriv'd his Being from a Man of high Distinction and great Estate: With whom having the Honour of being intimately acquainted, I fhall take the earliest Opportunity to represent the Case of this unfortunate but deferving Youth, and in the best Manner I am able recommend him to his Care and Nof tice.

FROM this true Relation one cannot help lamenting the difinal Fate of those many poor unhappy Creatures, shung thus into the World, to feel the dreadfull Ills of Want and Woe, and be the Objects (without deserving it) of Infamy and Contempt. The Child is doom'd to suffer, whilst the guilty Father keeping his Shame secret, and disregarding all the Ties of Nature, lives unconcern'd at the Misery of his own Offspring; but, if such a Man should ever come to think, how terrible must the Reslection be! What Ease of Conscience can be find, till he has made all the Amends he is able, for that Wretchedness he has been the Cause of?

SOME have been compell'd by fad Necessity to expose their Children; but the Man of Fortune who abandons his own Flesh, and suffers a Creature whose Misfortunes he knows himself the Author of, to live in Want and Mifery, without what Nature fo loudly calls for, the common Comforts of Paternal Fondness, and the Necessaries of Life; such an one is without Excuse; and whatever Pardon he may hope from God's divine Mercy for his first Crime, he can have little Reason to expect any for such savage and unnatural Barbarity?

'IT is strange to me, why the Children themselves fhould be fuch a difregarded Part of the Creation, for their Innocence cannot be charg'd with any Part of the Crime by which they were produced. God himfelf demonstrates his equal Notice of them with the ' rest of the human Species, by giving them the same Form, and endowing them with the same Faculties of Reason; and for Mankind to scorn and slight them is

high Prefumption and Injuffice.

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I DO not think fuch Children should stand in the Way of those born in Wedlock, yet, fure, no Heir of common Humanity and good Nature, would be against their sharing some little Matter for Subfistence, which I could wish the Laws intitled them to. But, however, the Law of Nature which commands every Pae rent to take Care of his own Offspring, ought in all Cases to be obey'd: And as making some Provision for them is the best Atonement with God for the Crime of begetting them, so is it the only Amends can be made to them for the Contempt and Infamy

they will be fure to meet with. 'I WISH fincerely, for the Honour of my Country, as well as for the Sake of these Unfortunates,

that an Hospital (as has long been talk'd of) might be erected for the Reception of them; where, as in that of Paris, those whose Miseries begin with Life, might find a Maintenance, and be protected from the Injuries

and Reproaches of an ill-judging unpitying World:

And I make no Question, many of them, thus taken Care of, would become not only useful Members, but

graceful Ornaments of the Commonwealth.

Amor



Amor & Melle & Felle eft fecundissimus. PLAUT.

From my House in the Minories.

HOUGH I myself am now arrived at a Time of Life unsusceptible of Love's soft Impressions, and secure against the Force of Beauty's Charms, I am not without Compassion for those who sigh with a fincere and honest Flame, which Fate has doom'd unfortunate. It is very common for old Fellows to forget they have been young, and, without any Allowance, censure every Defire, which themselves are past the Relish of: They wonder People can be in Love, and right or wrong, condemn a Passion, which does not exactly fuit the Lover's Interest and Conveniency, without at all regarding the Merit of its Object. But, I have taken Pains to guard against this Error in myself, by confidering Love as the most useful Passion Heaven has blended up in human Nature, the most capable of bestowing Happiness: A Passion which refines the Soul, expelling thence every mean and felfish Thought, and exalting it to a Pitch of Excellence it could not otherwise attain. Whenever, therefore, I observe it, pursuing its Object in a lawful and generous Manner, it never fails of my Approbation, and every good Wish for its Success.

THIS Way of thinking, I find at present Occasion to make Use of, in Behalf of the Gentleman who wrote the following Letter, wherein there appears such an Air of Assection and Integrity, as speaks the Heart which

dictated deserving all it can desire.

To HENRY STONECASTLE, E/q;

S 1 R, M. Blunt's Letter, which you lately published, hath raised my Indignation, as it tends to discourage you in your laudable Undertaking for the pubc lick Good. But, I hope, it will have no fuch Effect upon you. No, Sir, go on with your useful Design to excite Mankind to virtuous and worthy Actions. The World hath a Notion of your Performances very different from what this ill-natur'd Critick would fuge gest: For you cook up your Entertainment with so great a Variety, as makes it agreeable to the Palates of all your Guests. The Serious and the Comick, the Phi-· losopher and the Divine, may here find something suitable to their several Tastes. More especially the noble Sentiments which you exhibit upon the Subject of Love and Gallantry, charm the Attention of your Readers with infinite Satisfaction and Delight. And now I am upon this Topick, give me Leave, by your Means, to acquaint the Beau Monde with an Adventure of this Kind relating to myfelf.

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YOU must know, Sir, that I have an inviolable Respect for the sair AURELIA; whose agreeable Person, and admirable Qualities, are capable of making an Impression upon an Heart much harder than that which Nature hath formed in me. And, although I have some Reason to believe that my Person is not altogether disagreeable to her, yet, the Streightness of my Fortune, at present, debars me the Enjoyment of what is most dear to me, since I do not think myself in a Condition to maintain her so well as I would do, and as she really deserves; For I am too generous a Lover to purchase an Happiness to myself at the Expence of my dear AURELIA's Satisfaction and Con-

pence of my dear AURELIA's Satisfaction and Contentment.

UNDER this melancholy Circumstance, I am exercised with a Variety of Passions: My Life is uncomfortable without her, yet I can have no Thoughts
of so valuable a Prize, unless Providence shall think sit
to remove this Obstacle to my Happiness by a farther
Extension

46 The Universal Spectator.

Extension of his Bounty, or by easing me of an Expence, which upon an unfortunate Occasion, I daily sustain without the least Murmur or Repining. And, if I had the Treasure of the Indies, I would, with the greatest Joy imaginable, lay that and myself at the Feet of my dear AURELIA, altho' it would still fall infinitely short of her Merit: For I may justly say, without being Guilty of an Hyperbole, that she is Mistress of every Thing that is commendable and praise-worthy: And if I was so happy as to be united to her in Person as I am in Assection, I would not envy the greatest Monarch upon Earth.

I endeavour to bear up under my Misfortunes as well as I can, and I call my Reason to my Assistance,

yet that is forced to submit to the Violence of my Pasfion. I am in a continual Suspence between Hopes

and Fears, and as often as I hear that Hymen hath

bleft fome happy Pair with those nuptial Joys, of which, in my present Circumstances, I think myself

unworthy, a melancholy Tide of Grief flows to the

utmost Recesses of my Heart, and opens afresh those

Wounds which the fair AURELIA hath fo deeply imprinted there. I have only this Confolation still to

fupport me, that she is so obliging as to give me,

fometimes, the Pleasure of her agreeable Conversation,

which is perfectly innocent and virtuous: And was it not for this great Goodness and Condescention in her.

I should immediately fink under the Pressure of my

Misfortunes.

Let I DO affure you, Sir, this is no romantic Fiction, but real Matter of Fact: And I defire you'll give this

Specimen of Constancy and Self-Denial a Place in your

Sournal by the first Opportunity, to let the World

fee, that, as bad as the Age is, there are some Persons of both Sexes to be found, who in the Affair of Love

do act upon a Principle of Honour and Virtue. Your

fpeedy Compliance with my Request will very much

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Your Humble Servant,

HONORIUS.

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I CAN: T tell how it happens, but without any Knowledge of Honorius farther than what his Letter gives me, I am more than ufually concerned on his Account: He relates his Story in such a moving Manner that, methinks, I feel it; his Sentiments feem to come directly from the Soul, and every Expression speaks the Gentleman and the Lover. Pity demands my Friendship for him, and the agreeable Stile and Manner of his Writing make me defirous of his faither Correspondence. - As for AURELIA, possess (as Honorius fays she is) of every Thing praise-worthy, her Heart must furely melt at so refin'd a Flame, and make her watch every Occasion to reward a Generosity which prefers her Happiness before its own; and I dare be confident, that with fuch a Mamas I believe Honorius, and a little Fortune to furnish the Conveniencies of Life, AURELIA may enjoy more true Felicity than all the Wealth and Grandeur of the World can give her.

- HOW triffing foever fome People imagine Love to be, it is most certainly a Matter of such high Importance in human Life, that, perhaps, there can be no fincere Felicity without it; and to hold an Argument in Opposition to it, is to contend both against Nature and common Sense. Providence evidently intended Man and Woman to contribute mutually to each other's Happiness, and inspir'd this Passion as the Means not only of continuing on the Species, but of keeping up that Harmony and Order which Society requires. I shall not, therefore, think it at all below the Dignity of my Office, to become its Advocate upon all Occasions, and interpose my Authority to regulate its Abnses and Irregularities. I shall always encourage the chaste, the pure, the honourable Flame, but reprove the gross and guilty Passion: I shall endeavour to restore a generous Regard for Merit, which is now to much neglected, and correct that mean and fordid Littlenefs of Soul, which makes Gold only the Object of its Adoration.—It is strange to hear some People affert the Usefulness of Marriage, and at the same Time make a Ridicule of Love: As if it was necessary Folks should be obliged to spend their Lives together, but of no Importance whether or not they can be agreeable to each other. . This is certainly a monstrous Absur-

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48 The Universal Spectator

dity, the fuitable to the common Practice: For as a late ingenious Writer justly says,

Now Love is dwindled to Intrigue, And Marriage made a Money-League.

But it is intirely destructive of the Happiness which that State was design'd to give.—— As for Wealth, which is now so universally sought after, so much of it is needful as may surnish out those Things which People's Rank and Station absolutely require; but whether the Lover or the Mistress, or both together can supply those Wants, is a Matter not worth regarding: If there's but enough between them, it's of little Consequence which it is that brings it.— Notwithstanding all that can be said against it, Love is the only good Reason for Marriage, and to wed merely for the Sake of Riches, is little better than Prostitution.

OF all the Passions Love is the most perfective of human Nature: As Dryden says,

It kindles all the Soul with Honour's Fire, To make the Lover worthy his Defire:

And fuch surprizing Changes have been effected by it as are almost incredible. Minds rough, savage, and intractable by Nature, have been hereby humaniz'd and soften'd: The Vicious have been reclaim'd, and made Examples of bright Virtue. Inspir'd by this Passion, the Clown becomes polite, and the Sordid generous: In short, the Earnestness of appearing perfect in the Eyes of the Person lov'd, never fails to better whatever Heart it fills.

NOR can any human Happiness equal that which this Passion gives, when Sense, Good Nature, Virtue, are its Cause, and it meets a kind Return. Where Heaven warms two Breasts with virtuous Love, with mutual Wishes to outdo each other in all the sweet Endearments of Assection, Marriage is a State of Bliss sincere and great. To have a Person to whom one may impart one's inmost Thoughts; a second dearer self with whom to lose one's Cares, with whom to share each Joy, and double it by sharing: One on whom the Soul may deservedly stream

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The Universal Spectator. 49

forth its Fondness.— Those who know what true Friendship is, may be in some Measure sensible of this Felicity,
tho' the most exalted Friendship salls infinitely short of
such a State as this. Such Love is what MILTON so
beautifully describes:

HAIL wedded Love! - mysterious Law! true Source Of human Ofspring! fole Propriety In Paradife, of all Things common else! -By thee adult'rous Lust was driven from Man Among the bestial Herds to range: - by thee Founded in Reason, loyal, just, and pure, Relations dear, and all the Charities Of Father, Son, and Brother, first were known. Perpetual Fountain of Domestick Sweets! — Here Love his Golden Shafts employs: Here lights His constant Lamp, and waves his Purple Wings: Here reigns and revels; — not in the bought Smile Of Harlots, loveless, joyless, unindear'd, Cafual Fruition; — nor in Court Amours, Mix'd Dance, or wanton Masque, or Midnight Ball, Or Serenade, which the starv'd Lover sings To his proud Fair, - best quitted with Disdain.

I HAVE faid thus much in Behalf of Love, to prevent my Readers being discourag'd from applying to me on any Occasion relating to it, by supposing me an old Fellow insensible and regardless of this Passion. But, tho' it has long been over, there was a Time when this Heart of mine languish'd for a Fair one, who shall be nameless; which has impress'd a Tenderness for all in the like Circumstances that I believe will ever last; and as I am now divested of the Passion, I think myself the better qualify'd to form a Judgment on the Case of those who feel it. In all my Determinations I shall impartially defend the Innocent, and condemn the Guilty: I shall brand Villany with the Odium it deferves, and strive to moderate the Diffress of the Sincere and Virtuous: But, in particular, I shall take under my Protection that beauteous and lovely Part of the Creation, which is most expos'd to Injury, and least capable of doing itself Justice.

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From my House in the Minories.

Don't know any Subject which has fallen oftner under the Confideration of Writers of the same Kind with myself than Jealousy: It has frequently surnished out a Paper to my illustrious Predecessors the Tatlers, Spectators, and Guardians; and indeed we seldom find any Author, moral or humourous, but what imagines it to fall within his Province, and treats it accordingly. It is generally represented by them as a Passion sounded on idle Surmises, frivolous Conjectures, and unreasonable Suspicions; a Passion which torments the Soul which it possesses, with the most intolerable Anxiety, and frequently bursts out at last into some wild, extravagant, and it may be, some barbarous Action.

BUT there is one Thing I would remark to my Readers; that there is no Author, at least none that I have met with, who has attempted to direct us in our Behaviour, whenever these Suspicions are neither light nor trifling, or when they shall properly cease to be Suspicions at all, and the Fact comes to have a moral Certainty. It appeared probably to them a Point too nice and tender to be touched; and I believe it would be very hard to find a Man capable of reasoning or reflecting, who is convinced that the Wife of his Bosom, or the Woman that he loved, is corrupted or debauch'd, when he finds the Basis of his Happiness, not shaken only, but irrecoverably overthrown, when he shall run over in his Mind the Greatness of the Injury, the Tenderness of the Part in which it is receiv'd: and to fill up the Measure of his Woes, that all this is from its very Nature irreparable.

I have been led into what I have been faying on this Sub-

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ject, by reflecting on a very melancholy Story, which happen'd not very many Years ago, and of the Truth of which I am but too well ascertain'd.

DURING the War between the Confederates and France, there ferved in the British Troops a young Officer, whose true Name I shall conceal under that of MARIUS. Befides his Commission, which was that of Captain of Foot, he had a fmall paternal Estate, that descended to him from a very ancient and very honourable Family. His Person was what might be justly stil'd agreeable, and his Parts and Education feem'd exactly fuited to his Birth, and to his Employment. He had joined to that Frankness of Behaviour which is observable in Gentlemen bred in the Army, a natural Sweetness and Affability of Temper, which render'd him univerfally belov'd by all that knew him. To a very good Voice he had added a competent Skill in Musick; and what rarely happens, though he fung very well, yet he did it with little Intreaty, and without the least Affectation. Thus qualify'd, it is not to be wonder'd that MARIUS kept the best Company: Was there a Meeting of Mirth or Good-fellowship amongst the Men, MARIUS was fure to be a Guest: Was there a Ball, or other polite Assembly of both Sexes, MARIUS was fure to be invited.

AFTER having spent two or three Years entirely in Flanders, he at last, at the Close of a Campaign, obtain'd Leave to come over for the Winter, in order to take Care of his private Affairs in England. As foon as he arrived, he fets out immediately for that Part of the Country where his Estate lay; where, among the Visits which on this Occasion he paid the neighbouring Gentry. he happen'd at a distant Relation's of his own to see the fair LUCINDA. She was Niece to the Lady of MA-RIUS's Relation, who, on her Parents dying, and leaving her very young, and with but a very flender Fortune, had taken her into her House, and kept her ever since. LUCINDA was then about 18, exquifitely beautiful, and of a Temper far from being disagreeable: Her greatest Foible was a Love of mean Company, which was in fome Measure owing to that Austerity with which she was treated by her Uncle and Aunt, which made her industriously shun their Company, and keep as much as she

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could among the Servants, where she enjoyed that Freedom of which young People are naturally fond. This, however, had a very bad Effect upon her, and was, indeed, the principal Cause of all her Missortunes, since thereby she lost by Degrees the Relish of gentile Conversation, and hinder'd herself from having any Taste of politer Pleasures than such as were to be met with amongst them.

MARIUS was fmitten at the first Sight of LUCINDA, and immediately made his Addresses to her: The Consent of her Relations being eafily obtained, in about a Fortnight's Time he was put in Possession of what he thought he alone wanted to make him the happiest Man in the World. MARIUS behav'd himself in a Manner very different from most modern Husbands; he grew the fongler of LUCINDA for being his Wife; and there was not a Day pass'd in which he did not give her Marks of the most tender Affection; he bought her Cloaths, and every Thing elfe, much superior to those of Persons of the fame Quality; nay, he even grew near in his own Expences that he might be profuse in her's. LUCINDA, for her Part, could not but be fenfible of the Change, to the Indulgence of a fond Husband from the Humours of a peevish Aunt; and as she could not but consider MA-RIUS as the fole Author of her Happiness, she therefore feemed to treat him with the utmost Love and Esteem. In fine, they regarded themselves, and were regarded by every Body else, as the happiest Couple in the World.

BUT alas! how uncertain is human Felicity! how fleeting is sublunary Bliss! Scarce had MARIUS been two Months marry'd, e'er he receiv'd Orders to repair to Flanders. On this, settling his Affairs, so as to make his Wife as easy as possible in his Absence, after taking a most affectionate Leave of LUCINDA, he sets out for the Army: but with that Heaviness of Soul which Words are unable to express, and of which those only can be sensible who have selt the parting Pangs of Love.

LUCINDA appear'd at first inconsolable; she shut herself up in her Apartment, says no Company, and behav'd herself in such a Manner, that one would have thought the Loss of MARIUS would have broke her Heart. Time, however, quickly lessen'd her Grief:

The Violence of her Affliction was abated in a few Days and by Degrees she resum'd her natural Gaiety and Easiness of Temper. There liv'd in the same Town, where MARIUS left LUCINDA, a Barber. This Fellow, who formerly had lived in London with some young Rakes. as a Valet de Chambre, by affecting their pert infolence Way of Behaviour, and finging Scraps of a few filly amorous Songs, which he had learnt in their Service, passed in the Country for a Wit, and a Person of fine This Rafcal, by fome Means or other, found a Way to converse with LUCINDA, who by having a flender Education, and a natural Proneness to low Company, grew by Degrees fond of his naufeous flattery, and frequently admitted his Vifits. At first, she was very cautious in the carrying on of this fcandalous Amour; but as a Progress in Vice makes Persons of course the lefs fenfible of Shame, fo the Fellow likewife, proud of his Conquest, behav'd himself so, that it at last became a common Town-talk; all who heard it pitying MARIUS, and blaming LUCINDA.

Time and Absence, on the contrary, made no Alteration in MARIUS; he collected, where-ever he came, the finest Laces, Linnens, and other Female Ornaments. as Presents for LUCINDA, who, on his Arrival, receiv'd him with all the Transports of Joy and Fondness. he had not been long returned e'er her imprudent Conduct in his Absence reach'd his Ears. Love and Refentment wrack'd him for a while; but at last his Passion for LUCINDA prevail'd, He reproach'd her in the most moving Terms with her Ingratitude, while she, throwing herfelf at his Feet, and embracing his Knees, acknowledged she had indeed committed some Indiscretions, but positively deny'd her having gone any farther; and then, with a thousand solemn Protestations, promis'd never to offend again. In fine, MARIUS not only forgave her, but feem'd to study to shew, by all his Actions, that he had entirely blotted it from his Memory. They passed in this Manner near three Months with much feeming Tranquility; when the Campaign approaching, MARIUS, in order to enjoy his LUCINDA's Company as long as possibly he could, carry'd her with him to a small Village within a few Miles of Harwich; where, after

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54 The UNIVERSAL SPECTATOR.

taking a passionate Farewel, he left her. The Vessel, on board of which he embarked, after putting out to Sea, receiv'd fo fevere a Shock by a Tempest, that though they put back to Haravich as foon as possible, yet the Captain declared she was so much damaged, that it would be two Days at least before the could fail. On this, MARIUS, without refreshing himself after the Fatigue of the Storm, fet out for the Village where he left LU-CINDA. When he arriv'd, it was toward Evening, and LUCINDA was gone to take a Walk. MARIUS went up into her Chamber, and finding a Letter open on the Table, it appear'd to be an Answer to a passionate Billet she had writ the Barber almost the Moment of his Departure. In the Midst of that Agony of Soul which feiz'd him on this Occasion, LUCINDA enter'd. MARIUS, with a Sternness, which his Looks never knew before, commanded her to go to Bed: She trembled, and obey'd: but was scarcely cover'd with the Cloaths, e'er with one Fiftol he kill'd her, and with the other dispatch'd himfelf. Thus fell the unhappy MARIUS; thus perish'd the perfictious LUCINDA.

Instead of any Remark of my own, I shall recommend, to my Female Readers especially, the following beautiful Lines from Major Pack's excellent Epilogue to

the Spartan Dame.

Let poor LUCINDA's Woes a Warning prove,
And teach the Fair with Dignity to love:
Let Wealth ne'er tempt you to abandon Sense,
Nor Knawes seduce you with a grave Pretence:
Be vile Prophaneness ever in Disgrace,
And Vice abbor'd as treacherous and base:
Revere yourselves, and conscious of your Charms,
Receive no Dæmon to an Angel's Arms.
Success can then alone your Vows attend,
When Worth's the Motive, Constancy the End.



Verbaque dicuntur dictis contraria verbis.

Ovid.

From my House in the Minories.

SIR,

Have remarked among the fair Sex, that certain Words, like the Fashion of Cloaths, reign, and are for fome Time particular Favourites; though they have their Periods, and are often supplanted by others, which again give Place to fome new Darling. I remember about some fifteen Years ago, the Word Poz reign'd absolute, and gave a particular Grace both to the Fair, and to every Expression; for there was not a fingle one used by the Polite, to which this fignificant Word was not annex'd: I am borridly out of Humour, Poz: There's not a better natur'd Soul, Poz: I'll go make such a one a Visit, Poz: Nothing's prettier, Poz. In a Word, that Lady would have been efteemed very much underbred, who did not pay a Respect to Poz; and Poz had got fuch an Ascendant, that in the Opinion of a great many, and no ill-Judges, the Efforts made by any other Word to supplant it would prove inessectual. But, rerum vicifitudo! Poz was banish'd without the least Crime laid to its Charge, and without being allow'd a Word to shew Reason for its Continuance; and Charming was taken into the Mouths of all our Ladies. Every Thing was charming. I remember a young Gentlewoman in the Country, told me, they had a charming Sow, which had farrow'd twelve charming Pigs, charmingly pretty, and the was a charming Nurse, and the charming Rogues were charmingly fat, and defired I would go with her, and fee what a charming Stie she had. Charming, which for a Time was much carefs'd as its Predecessor Poz had been. et with the same Fate, was discarded, and made Way for

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in Life. The prettieft Ribbands in Life; the neatest Snuff-Box in Life; the most convenient House in Life; the finest Marrow Puddings in Life: In short, nothing founded well, without it was accompany'd with an in Life, and the Beauty of the Diction was an Excuse for the Absurdities it introduced in Discourse. But in Life was entirely undone by the following unlucky Accident. Mrs. Weathertime, crothing the Parade in the Park, heard a Shoe-Boy fay, he had the finest Blacking in Life. The unfortunate Expression having so little Regard to its Character as to become an Inmate with the Black-Guard. was, on a Representation made by the aforesaid young Lady, immediately cashier'd, and Creature rose on its Ruins. Every Thing was a Creature: Bring other Cards, these Creatures are not clean; Laud, how the Creature looks; Where has the Creature been? What a Creature of an Apron has she got on? No Utenfil in a House, no Ornament of the Body, nothing of Dress, but what was a Creature: A Hood or a Frying-Pan, a Stone-Wall or a Prayer-Book, a Pair of Slippers or a Pair of Bellows, was a Creature: And the fame Appellation ferved for the Lady and her Cook, the Gentleman and Footman. But Creature was thrown out of Favour, and truly I can't fay without Reason; for it loved low Company, and was as often found in the Skullery, as at the Toilet. Lady Drawlout's Under-Cook faying, What a Creature have I of a Dishclout! Was the utter Ruin of the poor Word: and it was never after suffer'd in any House of Fashion, farther than the Servants Hall. Vaftly came into Favour on the Downfal of Creature. How vastly little it is of the Price! how vaftly narrow these Streets are! how wastly flow you walk! Oh! it's wastly ugly, wastly clean, vaftly witty! But vaftly did not continue long in Favour, before it was elbow'd out by bideous. There was a hideous full House, but no Wonder, for it was a bideous good Play, and the Author has a bideous deal of Wit. On the Exit of hideous, yes to be fure came on the Stage of Life; but as that, and I can't chuse; Do you think fo? which had their Turns, ferved only in Responses, they were but of little Duration. That's my Way of thinking flourish'd a considerable Time; for it was both adapted for an Answer, and ended a Period with

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Period With with a very good Grace. That's the Affair, however, begins to dispute the Place; and it's believed the Novelty of the Expression, as it's altogether as fignificant, concife, and emphatical, will make the Ladies decide in its Favour; though that's my Way of thinking feems to have a pretty strong Party of its Side: For I was in Company with about a Dozen Misses the other Evening, and the Pretentions of each Side being fairly stated by 'Squire Softhead, Miss Graveairs, (as it's the Rule in this Assembly of Maiden Ladies, in Point of Debate, for the youngest to declare her Sentiments first, said, that in her Opinion that's my Way of thinking was an Expression of much more Complaifance than that's the Affair, the former being a gentile Manner of affenting, the latter more abrupt; and indeed for these 35 Years last past, she had not met with any Phrase more useful in Discourse, or more becoming a young Lady, who ought, in regard of her Elders, ever to join in with their Experience, and fulmit to the Judgment they had form'd by a long Course of Observation. Laud Miss, replied Miss Weezle, how ' you talk, as if we were in the Days of good Queen · Ress: I thank my Stars, we are not tied up to Forms and Ceremonies, but are allowed all the Gaiety of the French, and Freedoms of the Dutch Ladies. I am, I own, a Friend to that's the Affair, for the Reason your give of Dislike: It carries with it a je ne scai quoiFreedom, which is extreamly graceful, gentile and engaging. · That's the Affair has fomething in it so prettily blunt, fo good-natur'dly unmannerly, and fpeaks fuch a friend-1y Abruptness, that I wonder it is not approv'd and receiv'd without the least Hesitation by all Ladies, who are not for being fetter'd down to Forms and Ceremonies, as if they were still under the Eye of their Tutrefs, and were accountable for every Look they caft." I cannot, faid Miss Winter, but be absolutely of the Lady's Opinion who spoke last; for if the Expression which Miss Graveairs stands up in Behalf of, speaks a Condescension, that very Reason which she alledged for its Support, is, in my Opinion, a very strong one for its being excluded from among the Beau Monde, fince it's evident that who condescends to the Opinion of another, is diffident of her own Judgment, than which,

I know nothing more unfashionable." Miss Florid begg'd Leave to diffent from Miss Winter, and said, the had ever paid a great Deference to her fuperior Merit; but she hoped, without being impugn'd as guilty of a Sollecism in good Manners, she might be so far indulged by the good Company, as to be favour'd with an Attention, while she should with the utmost Brevity lay down her Sentiments with that Laconick Plainness which ever added a Grace to Justice, leaving the delusive and fallacious Ornaments of Rhetorick to the Party which wanted the Tinfel Ornaments of Eloquence to cover the Imperfections of the Caufe they would patronize; and therefore as Miss Graveairs had already exhausted the Subject, and had given irrefragable Reasons for her Opinion, the would not trouble the Affembly with Repetitions, and, as she hoped, it would be allowed extreamly reasonable, that was her Way of thinking. Hardly had this young Lady replaced herself, but Miss Roughler rose with some Warmth, and faid, ' Since that's the Affair, I am obliged to affert Miss Weezle has spoke very much to the Purpose; the more abrupt the Expression, the more it gives an Air of Superiority or Freedom. Laud, what was thought good Breeding in the last Age, is exploded now, and look'd upon as want of Education in those who practise it. Modesty, Silence, good · Housewifery, frequenting Prayers, avoiding Company, and keeping none but of approved Reputation, would be fine Advice to give a young Lady in an Age in which a refin'd Tafte has prevailed, Liberty been introduced, Cenfure laugh'd out of Doors, and the Example of the best Quality can be brought to justify our ' innocent Freedoms! Dear Miss Graveairs leave these antiquated Notions; for all but your Friends will ridi-" cule you." Miss Loudly spoke next, and faid, she was on the same Side of the Question; that what that Laly had faid in Behalf of that's the Affair, was that which the herfelf should have faid, but that the Words were taken out of her Mouth. For Example, 'What is look'd npon more gentile than what our Mothers would have called a Horse-Laugh, and have check'd us for? What more polite than what they would have called Bawling, and would have brought on the trite Reprimand, Were 6 you

The Universal Spectator. 59

you born in a Paper-Mile? What is more graceful than the careless Toss of a Leg cross the Knee; the indolent Loll in a great-arm'd Chair; the engaging Negligence of a Morning's Undress, and the dear Freedom of calling Men of Quality and Distinction Fellows: With a great many other innocent Liberties, which would have been condemn'd some Time ago, as Indications of great Levity, if they had not been call'd downright immodest." Miss Splitpipe said, she was always of Opinion, nothing fpoke Quality more than the Freedoms Miss Loudly had enumerated: That for her Part, she thought to speak loud shew'd a gentile Contempt of the Company, and a Prerogative of being heard, which was attended with a certain Air of Grandeur, that naturally canfed Respect; and that in Regard of an audible Laugh, the could not but think, befides its having the fame Effeet, it had this farther Advantage, that it spoke Quickness of Apprehension; for she always judg'd of a Perfon's understanding a Jest by the Note he or she laugh'd in. There were some others who pleaded in the Behalf of the declining Diction, but the Majority fell on the Side of that's the Affair, and 'Squire Softhead pas'd Sentence; by which it was banish'd this Assembly.

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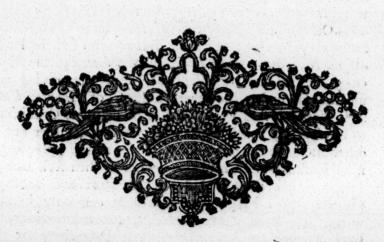
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Beatus ille, qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis,
Solutus omni Fænore.
Forumque vitat, & superba Civium
Potentiorum Limina.

Hor,

From my House in the Minories.

T hath been, and perhaps, will ever be the Enquiry of all Ages, by what Means, and in what Condition of human Life, Happiness can be attain'd. Greatness Joudly cries, it is not to be found with me, and brings its Votaries to bear Witness, that they are not less superior in Care and Wretchedness than they are in Wealth and Title .- Command, Attendance, and the Pomp of State, which glare and dazzle in the Eyes of others, to them are but Fatigue, Anxiety and Pain. Among the fervile Numbers cringing round them, they cannot find one Friend, but are alone even in the midst of Crowds; inward they figh their Cares, nor know with whom to trust them: full fure to be the hated Marks of Envy, watchful and ever ready to pull them Headlong down. -On the other Side, that Happiness and Powerty are Strangers, the Groans of those declare who feel the Pangs of fad Necessity; what Ease, what Quiet can the Mind enjoy, whilst the real Wants of Nature are craving and unfatisfy'd, under the fevere Diffress of Hunger, Cold, and Nakedness? To be pitied is no defirable Condition; to be despis'd, much worse: But of these, either one or other must be the poor Man's Lot, and Happiness can ne'er be found with him. Let us then feek after it in the middle Part of Life, where Providence feems to place it, and all Ages have agreed it can only be met with. To stand above Contempt, and below Envy, to have a moderate Fortune, without Dependance or the Fear Fear of Want, join'd with Prudence to use discreetly, and a contented easy Mind to enjoy thankfully the Good that Heaven bestows, is the happiest State the Heart of Man can wish. -- Great Riches and high Rank take from a Man the Power of living as himself would chuse: he must be a Slave to Form and State; his Time is not his own, but must be parcell'd out according to the Will of others, and every one of his numerous Dependents is able to discompose his Peace. Whereas, a small Estate, wherewith to furnish the needful Conveniences of Life, enough to be an Husband, a Parent, or a Friend with Decency, gives its Possessor what only with Justice can be called Liberty, and fets him above the World.—Not the Man with a large Income can therefore be called rich and happy, but he whose Defires and Expences are bounded by his Circumstances: The avaricious greedy Mind would still be poor and wretched had it the Wealth of Kingdoms: and so would the thoughtless Spendthrift; but a wife OE conomy and a contented Breast can find Riches and Felicity in a little Fortune, and make it answer all the Purposes of Life: An Example of which is agreeably represented in the following Letter.

To the Author of the Universal Spectator.

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THE last Summer, I was invited by my Friend
PATRICIUS, to take the Diversion of the Season with him in the Country, at his House, which is about the Distance of a Day's Journey from London; where I spent the Time with the greatest Satisfaction and Delight imaginable, and was fo well pleafed with ' my Friend's Way of Living, that I flatter myself an Account thereof cannot be unacceptable to the Publick. ' PATRICIUS is happy in an agreeable Wife, the fair ARDELIA, whose admirable Qualities both of Body and Mind make her acceptable to all that know her.

'His Estate is but barely three hundred Pounds a-Year; 'yet, with this moderate Fortune his Family enjoys

more Content and Pleasure, than some others who have ten Times his Income: And this, in a great Measure,

is owing to the Diferetion of ARDELIA, who is re-6 markable markable for her good Œconomy in the prudent Ma-

agement of her domestick Affairs, as PATRICIUS

is for his great Candour and Humanity in performing

the becoming Parts of a tender Husband, an indulgent

Parent, a kind Master, a faithful Friend, and a good

· Neighbour.

This happy Family confifts of himself, his Lady, one Son, three Daughters, two Maid Servants, and one Man; who all in their feveral Stations discharge the Offices of Life with very great Order and Regularity. Their Time of Rifing is at fix o'Clock in the Summer, and seven in the Winter. Their first Hours are constantly employed in private Devotions; and then the Servants receive their Directions for the Business of the Day. About Eight the Bell rings for Breakfast, which is generally Tea, Chocolate, or Coffee, intermix'd with agreeable Difcourfes upon various Subjects. After this, if the Weather be inviting, they take their Walks in the Garden, which is adorn'd with a beautiful Variety of the choicest Sorts of Fruit-Trees, · Flowers, Ever-Greens, and other Curiofities, that ' yield both Profit and Delight: And in a Piece of Ground, separated from the rest by an Hedge of gilded ' Holly, there is every Thing growing for the Service of the Table. Sometimes they vifit the neighbouring Fields at a finall Distance from the House, which, in that Part of the Country where they live, are diverfified with different Kinds of Grain, and afford an Entertainment both to the Eye and Mind; and this healthful Exercise produces an happy Constitution, without the Assistance of Doctors or Apothecaries, who are fo great a Burden and Expence to many Families. If it be a Prayer-Day, (as Wednesdays and Fridays are) they very rarely are absent from the Service of the Church.

After their Morning Walks, the Ladies employ themselves with their Needles, whilst PATRICIUS entertains them with a Lecture in some well-chofen Author, (of which he has a very fine and elegant Collection) explaining to them as he reads, and pointing out the most useful Passages to their Observation; by which Custom they have acquired a refin'd and un-

e common

common Tafte for polite Learning, together with a general and extended Knowledge in Hiftory, Philofophy, Morality, Religion, and every Thing befides that can better and instruct the Mind: And from hence this double Advantage rifes, that they are never weary of themselves alone, as many Ladies are, for want of knowing how to employ their Thoughts; and when in Company never fail of being highly acceptable and improving to all with whom they converse. A little before Dinner they go up to drefs: And about Two the Bell calls them down to Dinner, which usually confifts of plain Meat, but well dress'd. Their Drink is commonly Malt Liquor of their own brewing, which they have in very great Perfection. But to fee the Pleafantness, the good Humour, and smiling Satisfaction upon the Countenances of every one at the Table, gives the Beholder an inexpressible Delight; the Parents by every Word and Look declare their utmost Tenderness and Affection; whilst the Children emulate each other in Proofs of Duty, Respect, and Gratitude. After Dinner they fit a while, and if any Neighbours come in to vifit them, they are receiv'd with a chearful gentile Freedom, and over the Tea-table are entertained with a fprightly agreeable Conversation, without either Scandal or Impertinence. Sometimes they recreate themselves with Dancing, Musick, and other innocent Diversions, but they admit no such Thing as Gaming, that epidemical Vice, which ruffles the Paffions, making the Mind fordid and uneafy, and ruins fo many Families. There is always a perfect Harmony and good Understanding amongst them, all is Amity, Peace, and Love. About Seven they take their Evening Walks, either in the Garden or Fields as before. Eight the Bell rings for Supper, which is always fomething that is light and easy of Digestion, for they eat Flesh only at Dinner-time, About Nine they are called to Prayers, after which the Doors are lock'd up, and PATRICIUS takes the Keys into his own Chamber; and so they retire to Rest. Thus, Sir, I have given you a short Abstract or

Diary of my Friend's Way of Living: But I must

onot forget to tell you, that whilft I was at his House,

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64 The Universal Spectator.

he was invited to Dinner by a neighbouring Gentleman whose Name is TRISTATIUS: And PATRICIUS would take me along with him. Our Entertainment confisted of Variety of Dishes, but serv'd up in a very ordinary Drefs, with much Hurry and Confusion; and the aukward Complaifance and apparent Uneafiness with which TRISTATIUS and his Lady behaved towards us, put me into no little Pain for them. As we returned home, I ask'd my Friend what Estate TRISTATIUS was Master of, and understood that he has about 1500 l. per Ann. but by imprudent Management runs in Debt every Year, and is perpetually tor-• mented with Spungers and Dunners. This naturally led me to that too common Observation,

that great Estates do not always make Men happy; and

that fome, by good Management and a prudent Œcoonomy, with a moderate Fortune, enjoy the Comforts

of Life in an higher Degree than others do with a much greater Income. TRISTATIUS with 1500 l. a

Year, and no Charge of Children, makes his Guests un-

eafy at his Table by his own Uneafiness, and yearly runs in Debt; whilft PATRICIUS with but 300%.

maintains his Family chearfully, with all the decent

• Necessaries of Life, is respected by his Friends and

Neighbours, and lays up fomething every Year for the

· Benefit of his Children.

THIS agreeable Landscape of rural Happiness, may ferve as a Pattern, for such Gentlemen to copy after, as are minded to quit the Noise and Hurry of the Town for a quiet Retirement in the Country: And if you think it deferves a Place among your weekly

Lucubrations, you are at Liberty to publish it.

I am, Your Humble Servant,

RURICOLUS.



How strange, how curious is the Critick's Art!

Anon.

From my House in the Minories.

I N this curious Age, the following Letter can't fail of being an Entertainment to the Publick.

Mr. Spectator,

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Aving for twenty Years last past been very busily employed, I think it now incumbent on me to acquaint the World what I have been doing: For as every private Man takes the Liberty of examining the publick Conduct, most certainly the Publick has an equal Right to be inform'd how every private Man disposes of himself.

'YOU must then know, that with infinite Labour and Affiduity, I have been turning over and examining whole Cart-loads of Comments, Expositions, Vocabularies, explanatory Notes, and Indexes, collating Manufcripts, and fettling their various Readings; and all this with an Intent to improve the noble Art of Criticism, and clear up those Obscurities in antient Authors, which, either Length of Time or the Negligence of 'Transcribers has been the Cause of. Whereby I have attained fuch a perfect Knowledge in Things of this Nature, that I flatter myself no Writer can come amiss to me. And having most at Heart the Honour of my own Country, I have employed this Skill chiefly to restore such old English Authors as are neglected and almost lost for want of being duly understood; and fend you as a Specimen, an Essay on a little Poem, which, our Forefathers esteem'd so highly, that they feldom fail'd to implant it in the Memory of their Children so soon as they could speak; though the Bard who wrote it, and the Age wherein he liv'd, cannot

certainly be found out; but there is good Reason to believe it must have been some Time between the Con-

quest and the Reformation.

As this Piece has never yet been attempted, though it may move the Envy of my Brother Criticks, it will, I doubt not, be greatly useful and entertaining to the World, and according to its Success, I shall suppress or publish above 100 Volumes, which, with in-

expressible Pains and equal Candor, I have compiled

for the Service of my Country.

Once I was a Batcheloz, and lived by myself,
And all the Unituals that I had I put upon a

(Shelf:
But the Rats and the Mice they made such a Strife,
I was foze'd to go to London to get me a Wife.
The Streets were so wide, and the Lanes were so

(narrow,
I was fain to being my Wife home in a Wheel(barrow:
The Wheel-barrow broke, and my Wife had a

(Fail;
So,—the Devil take the Wheel-barrow, Wife and
all!

Duce I was a Batcheloz. It is the general Opinion of all the Commentators I have yet feen, that the ingenious Author of this Poem, was, even at the Time he wrote, a married Man; and indeed they bring fome tolerable Reasons for that Belief from the last Line of the Piece itself; as I shall shew in my Observations on it. But, whether or no this important Point can be determined, two Things seem evident from the Passage now before us; first, that he was a Man of Learning: And secondly, that he was an Admirer of those Lines which were originally before the Eneids of VIRGIL, till taken away by VARIUS: For does he not exactly begin in the same Manner as Ille ego qui quondam.

and libed by myself.] 'THIS Phrase is very ambiguous, and has caused much Dispute. Some make

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it imply his dwelling in a House all alone without any Mortal in it but himself: Others again, insist, there is no Necessity to take the literal Sense so strictly; for fay they, a Man may be faid to live by himself who has only a Servant or two about him, which cannot be called Company. Another Sort, suppose it only means, his living in a private Manner, and perhaps in a lonely House, without paying or receiving Visits: And there are again others, who reject all the above Opinions intirely, and make living by himself to fig-' nify, that he lived or subsisted, or got a Livelihood, by his own Care and Industry; id est, without the Ass. france of any Body. I shall not take upon me to defermine in this nice Case, but leave it to the Judicious: ' However, I must not conceal that some Manuscripts have it differently, (viz. and lay by myself) which is indeed a much plainer Sense, could it be proved genuine; but as it appears in none of the early Copies, it was probably introduced into some later ones, with Defign to get rid of the Difficulty abovementioned: And the Text, as I have given it, feems, according to 'my Judgment, much more coherent with what im-· mediately comes after.

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And all the Miduals that I had I put upon a Shelf.

MUCH Time and Learning have been spent to explain the Meaning of the Word Victuals. Some make it fignify, all Kinds of Food in general; others, affix it to Particulars, such as, Surloin of Beef, Westphalia Ham, Venison Pasty, Gammon of Bacon, &c. according, I suppose, to every one's different Taste. But, for my own Part, I apprehend, that every Word is to be understood according to the Subject about which it is employed; as for Instance, in this before us. [Wittuals] when speaking of a Country Squire's Table, may signify Buttock of Beef, Chine of Pork, &c, when apply'd to a fine Lady, Ortelan, or Leg of a Lark; but when sus'd in mentioning a City Feast must always mean Fowls and Bacon, Haunch of Venison, powder'd Goose and Custard. And this will show us the true Explanation of it in this Place: For are we not speaking of a Batchelor ?

Batchelor? And will not every Child tell us, that Bread and Cheefe and Kisses are the Fare, i. e. the Victuals of a Batchelor: Ergo, it must fignify Bread and Cheese, and nothing else; for though Kisses were added by the Way of Sauce, they could not be put upon a Shelf, as we are told this was. And hereby may be seen how easily Truth is found out, when sought after without Pride or Prejudice. — The Diet of our

for present Batchelors is indeed very different, for they make whole Meals of the Sauce only; but in the early

Days of Simplicity when our Author wrote, without Doubt his Way of fpeaking was so intelligible that 100

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one could mistake his Meaning.

AS to the Shelf here mention'd, the Learned are at a Loss, whether it was an Hanging-Shelf, or a Shelf affix'd against the Wall. Some think Hanging-Shelves were a much later Invention, others maintain the contrary: But both Sides urge their Arguments with more of Fancy than sound Reasoning, and after all leave the Matter intirely in the Dark. Though was it possible to ascertain this, the next Line would admit of no Debate, as it at present does.

But the Bats and the Mice, they made such a Strife,

A Doubt arises here, whether the Rats and Mice got at the Victuals, and contended about the Division, or whether they made a Noise and Disturbance, because they could not reach it: And this cannot be eafily cleared up unless the Kind of Shelf whereon it food was known. But one Thing appears evident, though none of the Commentators have noted it, viz. that the Author kept no Cat; and we may reasonably prefume had a natural Aversion to, and probably would have swooned at the Sight of that Animal. For otherwise, he might have ended all this Strife effectually, by the Assistance of that useful Creature, without giving himself any farther Trouble. ____ I take this to be one of those fine Passages, where from an "Hint given, much is left for the Reader's Imagination to supply, which in Writing is the greatest Beauty.

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A common Scribbler can fay every Thing upon a Subject, but to let the Reader have the Satisfaction of feeming to inform himself requires the Pen of an able Master.

I was forc'd to go to London to get me a Mife.

'HIS going to London proves his Habitation was not there, but whereabouts he dwelt in the Country, is, I fear, a Piece of Knowledge impossible to come at. The Necessity he lay under of getting a Wife, we were told in the Line before; it was the Vexation which the Rats and Mice gave him: Ergo, he wanted a Wife to drive away the Rats and Mice. This is, indeed, a very odd Reason; and yet, perhaps, as good an one as many marry for even now-a-days; and we may guess his going to London rather than any other Place. was, because he imagin'd Women in a great City might be cunninger and better-skill'd in making Mouse-Traps than filly Country Girls.—But, now, here's a various Reading, which is a Bone of Contention amongst the Learned, for feveral MANUSCRIPTS give the above Line thus, I was forc'd to go to London to buy me a Wife: And Numbers of Commentators, Criticks, Ec. infift that this is the true and genuine lext, and that get instead of buy is a scandalous Corruption willfully and wickedly introduced in Prejudice to Womankind: And they even charge the Fast on some Fortune-Hunters of a neighbouring Nation. The Female Criticks are all of this Opinion, and pretend to prove, that instead of receiving Portions with, Men heretofore us'd to pay Money for their Wives, as an Acknow-· ledgment to their Parents for the Care and Expence of their Education. They bring likewife a Piece of Scripture, which fays, Children are great Riches, and interpret it to serve their own Purpose, as is done too frequently on many other Occasions. They likewise argue with great Earnestness, that this reasonable Cufrom (as they are pleas'd to call it) ought again to be the general Practice. But, notwithstanding all their Warmth, I must on this Point beg Leave to differ from them; for I can't find such a Custom ever was

establish'd in this Island, nor do I believe it ever will,

unless Wives would be contented to feed on Mice of

their own catching, and cloath themselves with the

Skins. I must therefore insist upon the Authentickness

of the Word get, nor can I fee any Damage the Wo-

men suffer by it; for was there even an Act of Par-

· liament that no Man should marry unless he'd buy a · Wife, the Consequence would be so terrible, that in

one Year's Time, I make no Doubt, the whole Sex

would join in a Petition to have fuch an Ast repealed.

OUR Author judiciously passes over the Courtship, the

Wedding, &c. which would have furnish'd out a Vo-

Iume to fome Writers, and haftens on to fhew the Dif-

ficulties he met with immediately after Marriage.

The Streets were so wide, and the Lanes were so (narrow, J was fain to bring my Wife home in a Wheel- (barrow.

'THIS Paffage is not fo clear as I could wish: We

may learn from it, however, that Streets and Lanes were in those Days just as they are at present; but I

can't conceive the Reason (for it seems to be made a

Reason) why therefore he was obliged to bring his

Wife home in the above Manner. Yet this may put

an End to the long Difpute about the greater Antiquity

of Wheel-barrows and Coaches, in Favour of the for-

e mer, for what Man alive would carry his Bride home

in a Wheel-barrow, if there was any Coach to put her

in ? Ergo, Wheel-barrows were before Coaches.

The Albeel-barrow broke, and my Mife had a fall: So,—the Devil take Abeel-barrow, Mife and all.

WE may here learn the Instability of mortal Things.

Though we fet out with the fairest Hopes imaginable,

Accidents one upon the Neck of another oftentimes in-

tervene, and make that our Misfortune, which we pur-

fined as our greatest Happiness! Such are the Terms of

Living! We therefore ought to fortify the Mind to

bear them with Refignation.

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WHETHER the Heaviness of the Wife, the Ruggedness of the Way, the Oldness of the Wheel-barrow, or all these together, occasion'd it to break, I am unable to determine: But break it did, that's certain: and probably Mrs. Bride was thrown into the Dirt in all her gay Apparel, which put the Husband in such a Pasfion as made him wish both her and the Wheel-barrow at the Devil. This Wish (as I faid before) some Commentators bring to prove the Author was a marry'd Man; for, fay they, he writes in the true Spirit of an ' Husband, and certainly felt the Vexation he represents. Nay, some pretend to maintain, no fingle Man could curse a Wife so heartily. But, leaving these Conjectures, I must take Notice of this Phrase, [and all.] which is fo beautifully added, and shews sufficiently the Learning of our Author; for herein he plainly initates that great Master OVID, who abounds every where with these Pleonasias, or Redundances of Expresfion; whereof I could give a Thousand Instances, tho' one may ferve at prefent, viz. Omnia Pontus erant. decrant quoque Littora Ponto. It likewise proves his understanding the French Language; for was a Man to wish his Wife and her Equipage at the Devil in that Tongue, and had a Mind still to enforce his Wish, could he do it better than by the Phrase & tous les deux? though indeed the Meaning of our Author has a double Strength by using only half the Words; which, (by the Way) is generally the Difference between the French and English Language. 'NOW having gone through my Observations, I will not conceal, that some Writers believe this Poem

NOW having gone through my Observations, I will not conceal, that some Writers believe this Poem to be meerly allegorical: For, say they, it evidently means, that when a Man finds some little Inconveniences by living single, such as careless, unruly, or wasteful Servants, implied by Rats and Mice, and seeks a Wife to set his Affairs in Order: immediately a Thousand unforeseen Difficulties arise from the Contrariety of their Tempers, signify'd by wide Streets and narrow Lanes; and he is forc'd to make Use of a Wheel-barrow, whereby they represent Conjugal Affastion; 'till, at last, that breaking, or being quite destroy'd by frequent Quarrel; the Wife gets a Fall,

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or loses all her Power and becomes hated, and then he wishes her and every Thing about him at the Devil.

I AM well aware, my cotemporary Criticks will cavil at this Essay, and be very angry that I depart from their establish'd Method of Reading in order only to find Fault. I expect they'll fall upon me without Mercy; but no Fear of them shall ever deter me from giving Praise where I believe it due, or make me sacrifice the Reputation of any Author to Envy and Ill-

· Nature.

I am, SIR,

Yours, &c.

ARISTOTLE.



----Solare inopem, & succurre relictæ.

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To HENRY STONECASTLE, E/q;

T Have read with Pleasure all your Papers, and think they fet the Affairs of Life in fo true a Light, that I am going to acquaint you with my prefent odd Condition ———— I came into the World in those gay Days when nothing but Joy and Mirth went round, which was about the Year 1661; and by my Writing now, you find I have lived ever fince. My Father, who was a Man of a confiderable Family in S-fire, marry'd me, about Twenty, to a Gentleman of a moderate Estate, in a neighbouring County, and gave me a Fortune fuitable. I was foon the happy Mother of an hopeful Son; who for feveral Years paid " me the Duty that is owing to a Parent: But for some Time past, growing perhaps wifer as his Days are more numerous, he has look'd upon me as one that cheats him yearly of one Part of his Estate, and confiders the little Jointure that supports me in the Necesfaries

- faries of Life, as a defrauding him of the Superfluities of it. Which has so abated his usual filial Affection for
- me, that his constant Phrase now is upon all Occa-
- fions, he wonders what I mean by living. Good
 Sir, I defire to know, whether I am in Conscience
- obliged to die, and leave this dear World and all my
- Quadrille Friends behind me at Sixty Eight, for the
- Sake of my Boy, who is now almost Fifty; or whe-
- ther I may justify Breathing Twenty Years longer.
- Your Opinion in this Affair will be esteemed a

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Your most humble Servants,

ARABELLA HATCHET.

THOUGH this good Lady relates her Misfortune with a Kind of Pleafantry, it is most certainly an Evil that deserves to be consider'd in a serious Manner.

THE Care and Tenderness of a Parent, for a Child, in the State of Infancy, when it is unable to support or help itself, lays it under an Obligation of the highest Nature, which ought to be discharg'd through its whole Course of Life, by a fincere Return of Duty, Respect. and Love. Was there no Confideration of the Ties of Blood, common Gratitude would exact this, whose eternal Maxim is, that the Acknowledgment should be in Proportion to the Benefit and the Intention of the Bestower. -But what Benefit can be equal to that of affifting us when we are intirely deflitute, and must unavoidably perish without such Support? And can any Intention of the Mind be more evidently for our good, than that which proves itself by such repeated Acts of Kindness. by its Fondness, by its Caresses, by its Fears; in a Word, by its continual Solicitude for our Happiness, which it so plainly makes effential to its own? ——These Reflections one would apprehend sufficient to keep up filial Piety, and that it would be impossible to find a Wretch so deprav'd, fo lost to Reason and every Sense of Goodness, as to forget these Obligations; much less, to despise or injure the Person to whom he owes them. But the Age is so corrupted, that I am afraid Mrs. Hatchet's Case is VOL, I,

but too common, and that there are very many, whose Children wish their Deaths, and grudge the common Conveniencies of Life to those by whose Means themfelves enjoy every Thing. ——— As it is the Will that makes the Guilt, a Wish like this is little less than Parricide: a Crime of fuch an horrid Nature, so inconfistent with Humanity, that it was a long Time e'er the Roman People made a Law against it, believing it never could be perpetrated: 'till a cruel Instance convinc'd them, that fuch a Wickedness indeed was possible. ——— We are told, (though it is fearcely credible) that fomewhere in the Eastern Part of the World, it is the Cultom of a certain Nation to destroy their Parents when they reach an allotted Age, with much Feafting and great Rejoicing. But was this Story true, these Barbarians are much more justifiable than those I am now speaking of: For whatever the Act may be, the Intent in them is pious, fince thereby they defign to free them from the Miseries of Old Age; and only take Life from them, when they judge it would burden them with a Load of Evils. Whereas our Savages wish their Parents dead, for no otherReason, but that of getting what they have : A fordid Avarice which would be ungenerous, base and detestable towards the worst of Enemies; what then shall I fay of it towards the best of Friends?

THERE is formewhat facred and awful, but yet endearing, in the Name of either Parent, commanding Reverence and Affection. Our great Creator himself is pleafed to accept our Addresses to him by the Title of Father, to make us mindful that we as Children owe him Thankfulness, Resignation and Obedience: And our earthly Parents, as, next to him, they are the Caufe of our Existence and well doing, so ought they, next to him, to

have our greatest Respect and Love.

UNDER the Law of Moses this Duty is enforc'd in the strongest Manner possible: A long Continuance of Life and Happiness is made the fure Reward of those who observe it, and the Punishment of the Disobedient is very Deut. xxi. 18, 19, 20,—If a Man have a Stubborn and rebellious Son, which will not obey the Voice of his Father, or the Voice of his Mother. Then shall bis Father and bis Mother lay hold of him, and bring

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him out unto the Elders of his City. — And they shall fay unto the Elders of his City, this our Son is stubborn and rebellious, he will not obey our Voice. — And all the Men of his City shall stone him with Stones that he die. — It is worth taking Notice, that the Punishment of this Crime is the very same which that Law inflicted for blaspheming even God himself, viz. to be

stoned to Death.

BUT to return directly to my Subject. He that can forget all his Obligations to those who gave him Life and brought him up, and infringing all the Laws of God, of Nature, and of Reason, instead of cherishing, supporting, and doing every Thing in his Power to testify his Thankfulness and Affection, can be so strangely vile as to think they live too long, is a Wretch not to be tied down by any Principles of Morality, and therefore ought to be driven out from amongst Mankind. — To wish a Parent's Death, in the most secret Recesses of the Soul, upon any Account whatfoever, is a furprifing Degree of Wickedness: But publickly to talk of, and openly avow it, merely for the Sake of Lucre, proves a Man intirely lost to every Sense of Shame, Humanity, and Goodness.——Can a Creature be call'd a Gentleman, or be suppos'd qualify'd for the Acts of Friendship, or the common Converse and Dealings among Men, who is capable of fuch horrid Baseness and Ingratitude? No: He is the Difgrace of human Nature, and ought to be the Hate and Scorn of his whole Species.

IF a Person of such a brutish Disposition has any Reason left, I would defire him only to suppose himself a Parent, and then imagine how agreeable it would be to find his own Children grudging him the very Bread he eats, and envying him the Air he breathes. This Ressection (as fordid Self-regard is his strongest Principle) is most likely to work upon him: As it happen'd in the follow-

ing Instance.

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MIRABEL, a Gentleman of 1200 /. a Year, in a neighbouring County, was left a Widower, about the Age of Thirty five, with one Son, an only Child, whom I shall call VALENTINE. His Affection for this Boy made him resolve never again to marry. He

· bred him up with all imaginable Tenderness: Kept Masters in the House, because he could not bear him from his Sight; and gave him an Education fuitable to his Expectations. The Father's Fondness increas'd with the Son's Years; and the only Wish he had at Heart was to make him rich and happy. — About the Age of Twenty two, either Love or Ambition made VALENTINE fix his Eyes upon the Daughter of a noble Family, with a Fortune answerable. And now MIRABEL was the most uneasy Man alive lest his Son fhould be disappointed. He negotiated the whole Affair: He seem'd himself the Lover; and with the utmost Readiness gave up his whole Estate to VALEN-TINE, referving for himself only a scanty Maintef nance. — The Son was marry'd according to his Wish, and the Father became a Lodger in the House which had been his own. For the two or three first · Years, MIRABEL was treated by his Son and Daughter with all possible Marks of Affection and Respect; but, by Degrees, the Lady began to think him an Incumbrance; the Smoke of his Tobacco became unfufferable, he was always spitting about her Parlour, f dirtying her clean Rooms, misbehaving to her: In flort, the Husband was continually made uneasy by • her Complaints against the Father; infomuch, that at · last he contriv'd a civil Way of getting rid of him, in fome Measure, by building an Apartment at some little Distance from the House, where MIRABEL might fpend his Time as he pleas'd, and only come into the Family at Meals. — This Alteration occasion'd MI-* RABEL several severe Resections: However, he kept f them in his own Breast, fince they could only serve to aggravate the Evil; and the same paternal Affection which had before given all to VALENTINE, made s him submit to this Unkindness, without once upbraiding him, or flewing any vifible Discontent. Workmen were employ'd, and the Building almost finish'd, when VALENTINE going one Morning to give some e needful Directions, his little Boy about four Years old, ran after him, enquiring what that new House was for, - My Dear, fays VALENTINE, it's for your f Grandpapa to live in, ___ And why, replies the Child, mult

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must be not live with us, as he us'd to do, in the great · House yonder? -- Because, says VALENTINE, he is onow an old Man, and smokes a great deal, and the Smell of the Tobacco is Troublesome to other People. Well then, Papa, cries the finiling Innocent very earnestly, when I'm a Man, and you're grown old and troublesome, I'm resolv'd I'll build a little House for you to smoke in. - This unexpected Speech, like a Voice from Heaven, waked VALENTINE to Reflection: He even wept with Shame and Confusion, and embrac'd his pretty Instructor with more than usual · Fondness.—The first Thing he did, was, to seek his • Father, and with fincere Contrition beg Pardon for his Ingratitude; then he commanded the Building to be e pull'd down; and going afterwards to his Wife, told her the whole Story, intreating her to regulate her own Conduct, for he was now fully determin'd, no Confideration in the World should ever induce him to turn his Father out of Doors.

I chuse here to insert the following Epistle, because the foregoing Reslections may be a proper Answer.

Mr. SPECTATOR.

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child,

Am just Sixteen. My Grandmother dy'd a Yearago, and left me a Fortune, so that I need care for
Nobody: And I see no Reason why I should not have
my own Will in every Thing. But I've got a queer
Sort of a Mother, who is continually contradicting
me; and when I object to her Authority, twits me in
the Teeth with my excessive Obligations to her, for
bearing me, for bringing me into the World, for maintaining me, and the Lord knows what besides. T'other
Day she teazed me to such a Degree, that I had no
more Patience: So plucking up a Spirit, I plainly told
her, that she got me for her Pleasure, brought me
forth for her Ease, and had maintain'd me for her own
Credit, and I did not think myself at all beholding to
her.

Pray, Sir, publish this, for the Reproof of those Parents that infult their Children in this preposterous

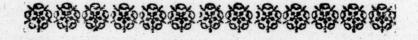
Manner, and you will highly oblige

Your Humble Servant,

* *

GIDDY FLIRT.

Friend



Stultitia casuisse HOR.EPIST.

From my House in the Minories.

I THINK I need make no Apology for inferting the following Letter, fince the Subject of it is a Folly with which Mankind are but too often infefted.

To Henry Stonecastle, Esq;

SIR.

AM a Person in Business in the City; and having had the Happiness of a liberal Education, I make it my chief Amusement to go of an Evening, when the Affairs of the Day are over, to a neighbouring Coffee-House, where there meets a Set of very polite, as well as eminent Traders. They are all Men who have fome Tafte of Letters, and have been befides most of them abroad; fo that their Conversation appears (to • me at least) equally diverting and improving: For which Reason I generally spend some Hours with them every Night, in a Manner as agreeable as I can wish. But our Tranquillity has been of late disturb'd by a certain elderly Gentleman, who breaks in upon us, for no other Reason, but because he has taken it into his Head, that we are (as he phrases it) People of some Understanding. He is reputed worth an hundred thoufund Pounds, which hinders him from having one true

Friend that will acquaint him with his Failing, that tedious Stories in Company are but tiresome, inflead of being entertaining. He refided, it feems, in his Youth, for some Years in the English Factory at Aleppo; from whence, in Company with fome other ' Merchants, he made (what he calls) an Excursion into the remoter Parts of the Country; an Account of which, that usually takes up two Hours, he gives us constantly whenever he comes. In it he always dwells on the most trivial Accidents imaginable; such as the Lameness of a Camel, the Death of a Servant, or his own catching Cold; while, for the more material Passages, he either hurries them over, or totally omits them. As foon as he has finish'd this Relation, instead of giving any Body else Leave to speak in their Turn, he proceeds immediately to acquaint us with his Domestick Concerns. He entertains us with the various Symptoms which attended his Daughter in her late Illness; and what different Opinions they created in her Physician, her Apothecary, and her Nurse. He goes on next to tell us what bad Luck he has in · Horse-Flesh; and then declares, that for such and such Reasons, that he believes himself the most unhappy Man living in Servants. During the last Quarter of an Hour, he interrupts himself at least ten Times, in · looking up at the Clock, enquiring of the Mafter of the House if it goes right, and wondering, fince it is fo near Eight, John does not bring a Lanthorn, or the Charior. Well, at last he takes his Leave, but feldoin without telling us, that if Supper did not stay for him at home, he would willingly give us more of his Company; when in Truth those few who have had Patience enough to fit all this while, are well nigh out of their Wits already.

If this Letter can induce you to publish a Spectator on this Head, I don't doubt but it will deliver many other select Companies, besides ours, from this Grievance, and prevail on these long-winded Orators either to tell their Canterbury Tales only to their Children, Servants, or such as depend entirely upon them; or,

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if they cannot forbear them in other Company, to be at least a little more concise in their Narrations.

I am, yours, &c.

PHILO.

THO' the Art of pleasing in Conversation be a Thing very difficult to describe, and is yet much harder to be attained, there are, however, fome fuch remarkable Sollecisms in Behaviour, as one would think might be eafily observed to render a Person who is guilty of them always difagreeable in Company. Amongst the foremost of these may be reckon'd Prolixity in Discourse. People regard one another as Partners in the Pleafures of Conversation, and will not therefore bear that any fingle Person should attempt to engross it all to himself. Every one expects to have his Share in the Discourse, and looks on him that speaks more than his Due, as one who encroaches on his Right. From whence, I think, may be drawn this Observation, which generally holds good, That a Man is the better lik'd in Company for being readier to hear than to speak. This Intemperance of Speech is very handsomely exposed in Theophrastus's Ethick Characters; that Author having, with his usual Vivacity and Humour, described such a Person as my Correspondent complains off, concludes thus: 'If you fee fuch a one coming towards you, run for your Life:

One had better be visited by a Fever, so painful is it to be fasten'd on by one of this Make, who always

takes it for granted, that you have nothing else to do

but to give him the Hearing,'

Next to this incessant Itch of Talking, there is nothing renders a Man more ridiculous in Conversation, than an insipid Manner of telling a Story. There is an Art, or rather a Knack of doing this, which ought to be born with a Man; and if it is not, can hardly, even by the greatest Industry, be attained. There are very few that are endued with this Faculty, nay, scarce one in an hundred can do it with any tolerable Grace; and yet one cannot fall into any mix'd Company, without observing,

ferving, that almost every Body attempts it. But this is not all: There are some People, who, in their relating of a Story, are so far from embellishing it, that, on the contrary, they never fail of rendering the most sprightly, Thing in the World dull and infipid, by their heavy Manner of telling it. Such should always, after murdering a Story, make the same Excuse to their Hearers, as a certain Vice-Chancellor of Cambridge did, who had Wit enough to take a Jest, though he could never repeat it. 'It happen'd one Day that he met a Youth in the University, who had a Gown on which was grown very much to short for him: How comes it, Sir, fays the Vice-Chancellor, that you wear for " Short a Gown? Sir, fays the Lad, I hope you'll excuse it; for it will be long enough before I get another. The Vice-Chancellor was so pleas'd with the Pun, that he could not forbear finiling to himself as he walk'd. A Friend of his meeting him, ask'd him what made him fo merry? I met, fays he, the archeft young Rogue just now, who, on my questioning him for wearing so short a Gown, told me that it would be a great while before be got another. Pray, Sir, fays the Gentleman, where ' lies the Wit of that? Why really, reply'd the Vice-Chancellor, whatever it may be now, I am fure it was a very good Jest when I heard it.

The following Pieces of Poetry were written by a young Gentleman who chuses this Method of exposing them to the Publick, resolving either to publish or suppress a large Number of the same Kind, that he has by him, according as these are received by the World. The first is a Translation of a celebrated Ode of Horace, of which there are many Versions already. The second is an Imitation of Hieronymus Angerianus, a Neapolitan Poet, who shourish'd many Years ago, and from whom Dr. Atterbury borrow'd the two last Lines of his celebrated Epigram on a Fan,

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I am, SIR, yours, &c.

J. C.

The RECONCILEMENT: A Dialogue.

- Her. WI HILE with no Youth more low'd than I, Class d in his Arms you'd fondly toy, Not the great Monarch of the East, Midst all his Pomp, could be more blest.
- Lyd. While I alone posses'd your Heart, Nor Thracian Chloe claim'd a Part, Not with the noblest Roman Dame, Would Lydia have chang'd her Name.
- Hor. Me now 'tis true, that Fair-one sways,
 Who sweetly sings, and softly plays,
 With Joy Pd yield my latest Breath,
 To save the much-low'd Maid from Death.
- Lyd. My Bosom lovely Callais warms,

 And he too doats upon my Charms:
 Twice! twice! would Lydia die with Joy;
 To save from Death the blooming Boy.
- Hor. Say, should my former Flames return,
 And with their wonted Fierceness burn:
 Say, Thracian Chloe disposses,
 I'd take back Lydia to my Breast.
- Lyd. Though he's by Nature form'd to please,
 Thou light as Cork, and rough as Seas,
 Yet to thy Arms again I'd fly,
 And with thee live, and with thee die,

De Seipso & Cœlia. Ut movit crines ventoso Cœlia flabro Accessore ipsi frigora, flamma mihi: Hoc mirum! With Cælia's Locks, while wanton Zephyrs play, Pleas'd with the cooling Breeze, the Nymph is gay: Bar'd by the Winds, her beauteous Neck inspires My burning Breast with Loves tumultuous Fires. From the same Cause th' Effects should be the same, Why then is Cælia cool, and I on Flame?

n An An

Donec eris fælix multos numerabis Amicos: Nullus ad amissas ibit Amicus Opes.

From my House in the Minories.

HOUGH all Mankind agree in the Praise of Friendship and the Condemnation of Ingratitude, yet sincere Friendship and real Gratitude are very seldom found. Nothing is sooner forgot than an Obligation, or more avoided than a Friend that wants Assistance.

WE feem to make a Traffick of our Services, and never offer them but where we think we shall be Gainers: We pay our Compliments to Fortune not to Merit, and when the spreads her Wings, immediately prepare to follow.

WAS it possible to discern the Hearts of those obsequious Crowds that cringe about a Man in Power, we should be surprized at the Depravity of human Nature, to find amongst them all, nothing but Disguise and Artifice, Hypocrify and Dissimulation, without the least Spark of Honesty or Sincerity. INTEREST is the only Point in View, and at the very Time they are paying servile Professions of unlimited Devotion, he is envied by them all, despised by most, hated by many, and beloved by none.

Though now, his Praise is all their Theme, and his Nod their Law, let him but lose his Post, every one of them will fly from him as if he was infected, and nine in ten become his Enemies. No Remembrance will be lest of any Favours received from him; his Successor

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in Power inherits their Attendance, and becomes imme-

diately the Idol of their Adoration.

WE are grosly mistaken, when we imagine it is for our Merit, and to do us Service, that People seem so sond of us: —— No: It is wholly owing to their own Expectations from us: and so soon as we have done them all the Good we can, we must not wonder at their for-saking us: —— It is well if they don't reproach and injure us. This is the Temper of Mankind, and he's deceiv'd who judges otherwise: We love ourselves preferably to all the World, and nothing is besides regarded but as it suits with this first Principle.

BUT, lest I should be thought too severe, I'll give my Readers an Example of the present State of Grati-

tude and Friendship.

ROGER SMART, Esq; was descended of an antient Family, and when very young came to the full Poffeffion of 2000 l. a Year: He was good-natur'd, liberal, and unfuspecting, fond of being admir'd and prais'd, and confequently open to Flattery and Defign. His gentile unthinking Temper leading him through too many Courses of Politeness, there soon became a very great Disorder in his Affairs; infomuch, that he could no longer appear in Publick fecure from Arrests and Duns. The Cringes and Bows of Tradesmen were turn'd into Insults and Reproaches, nor were Locks and Bolts sufficient to exclude the Clamour of his noify Creditors. He whose rich Liveries and glittering Chariot, whose costly Laces and Embroidery us'd to pain the envious Breast, and draw the Eyes of whole Streets after him, was now look'd upon with Pity or Contempt. No more were his Ears tickled with Compliments and fine Speeches; he met with Rudeness every where; and those who had partaken most largely of his extravagant Bounty were the readiest to revile him. Thus miserably circumstanc'd, he was driven almost to Despair, and had but just Courage enough to struggle with his Misfortunes, and scorn that cowardly and impious Gallantry of destroying Life, and affronting the Power who gave it.

UNABLE to fell his Estate, because it was entail'd; and the yearly Income of it being seiz'd on by his Creditors, he was soon reduc'd to very great Necessity and Distress:

Distress: Every Body for sook him: And to compleat his Mifery, the common Side of a Gaol became his Habitation. - Here he found Time in Abundance to reflect on his past unhappy Conduct; and (having nothing left to fave) was making continual Resolutions against Vanity and Extravagance; but Wisdom came too late. and ferved now only to encrease his Misery. In a Year or two, however, his chief Creditors being fatisfy'd with the Security in their own Hands, and some trifling Debts only remaining to be discharged: he flatter'd himfelf, that amongst those who had shar'd his good Fortune, (was it possible to come at them,) he could collect more than would answer that Purpose, and put an End to his Confinement. Transported with this Imagination. he breathed nothing but the pleafing Hopes of Liberty, and obtain'd Leave, in the Company of his Gaoler, to put this promifing Scheme in Execution.

HE expected nothing from his own Relations, though rich and flourishing; for long before, he had worn out their little Charity, and receiv'd repeated Slights from each of them: But his other Friends, he made no Doubt, would readily affift him, and he had even drawn a Lift of Names, and computed how much every one of them

would probably beftow on him.

THE first he waited on, was a Nobleman, great in Power and Fortune, whose intimate Acquaintance and Friendship he formerly had been honour'd with; who had always express'd for him the utmost Esteem, and given him innumerable Promises of all the Services in his Power, whenever he should command them. -He found the Porter had forgot him, which feemed a little ominous; but, however, by a Bribe, foon refreshing the Fellow's Memory, he obtain'd Leave to stand the foremost among the Crowd that waited in his Lordship's Anti-Chamber. — As my Lord pass'd along to his Chariot, Mr. SMART, in the most submissive Manner, whisper'd his unhappy Condition, and begg'd Relief. His Lordship with a low Bow, but a very cold Look, told him, he was forry for his Misfortunes, but there was nothing he could do for him at prefent; that he was in great Haste to wait upon his Majesty, and must therefore beg his Pardon: And fo pulling up his Chariot-

Chariot-Glass, the Coachman drove away. — The next he apply'd to, was a rich Clergyman, a Dignitary of the Church, who had been almost a constant Guest at his Table: but more inclin'd to preach the Duty of Charity to others than practife it himself. From him he only got a Reproof, for his past Extravagance, some Advice about good Œconomy, and a few pious Ejaculations.

THESE Disappointments were very mortifying, but hoping better Success elsewhere, he next proceeded to a famous Inn of Court, where he had feveral Years been himself a Student, and where having abundance of Acquaintance, whom his generous Spirit had laid under great Obligations, he made no Doubt of meeting a kind Reception. - But, alas! he found that Money was a Commodity few there were troubled with, and those who had it, had likewise a retentive Faculty, and would not part with it; fo that no better Success attended him in this Seat of his Hopes than in other Places. Many he could not gain Admission to, (for the Fear of Duns and Beggars had dispers'd itself in most Staircases,) and those who could not possibly avoid him, evidently expressed in their Behaviour an Uneafiness at the Sight of him, and pretended, in order to get rid of him, either to be very bufy or just going abroad: - But from none of them could be obtain fo much as Half a Crown.

NOT to recite the many Disappointments he met with in his other Attempts: moneylefs and spiritlefs he returned to the Place of his Captivity, exclaiming against the Ingratitude of Mankind, and their unmeaning Prefessions of Friendship and Esteem: and without any more Heart to pursue farther his fruitless Project. But the Gaoler, who had attended him, expecting to be rewarded; and (as fuch Fellows have little Compassion) growing abusive, and insulting his Distress, Mr. SMART in order to pacify and forcen him to Civility, refolved to make one more Trial; and by a trufty Meffenger fent the following Letter to a Milliner, who by the Contents

you'll find had been much oblig'd to him,

To Mrs. DIANA FRIPPERY.

Dear Dy,

A S you can't be ignorant that my Circumstances are A strangely alter'd, I take the Liberty of defiring vou to favour me with a Guinea. I don't demand it as a Debt, nor would mention the 100 !. I lent to fet you up, was I not in extreme Necessity. Your immediate Answer and kind Compliance with this Request will be greatly ferviceable to

Your Friend and Servant.

ROGER SMART.

THIS Letter was deliver'd to Mrs. Frippery gallanting behind her Counter with feveral Toupees ogling her. and attended by a Number of young Girls under the Denomination of Prentices: to whom, for a small Gratuity, fhe was fo obliging to teach the Art and Mystery of working for their Bread. Upon her opening it, she immediately burft out into a loud Laugh, and expofing it ungratefully to all the Company, endeavour'd, in an affected Manner, to divert them with the Story of this poor unfortunate Gentleman. Then calling for Pen and Paper, fhe wrote the following Answer.

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Mr. SMART, A M surpriz'd at your Assurance in sending to me: As for the 100 l. I think it is Amends little enough for the Scandal I underwent, in fuffering you to be in my Bed-Chamber with Mifs Fanny — for two Hours together: - with feveral Favours of the like Sort. confess I have taken your Money, for which you have had my Goods, and I am fure you can't complain that you had not your Pennyworth for your Penny. As you are fo poor, I would have fent the Guinea; but my Riches at present consist only in Notes of Hand from

88 The UNIVERSAL SPECTATOR.

from young Fellows, which I can get Nobody to difcount. Pray trouble no more,

Yours,

D. F.

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THE Servant Maid who was order'd to give the Messenger this Letter, having more Compassion and Generosity than her Mistress, and remembering poor Smart in his gay Time, when now and then she got a Shilling from him, pull'd a Nutmeg and Silver Grater out of her Pocket, and slipping them into the Fellow's Hand, defired he would give them with her humble Duty to the Gentleman.

Mr. SMART was not more disappointed and chagrin'd at the Mistres's unkind Denial, than surpriz'd and pleas'd with the Present of the Maid; and could not help restlecting, how exceeding strange it was, that among the Multitude of those his Liberality had obliged, this poor Creature only had any Sense of Gratitude.

Alakakakakakakakakakakak

In nova fert animus mutatas dicere formas Corpora. Ovid. Met.

I CAN'T but think the Invention of Masquerades was with a moral Design to instinuate to us, that nothing ought to be valued or esteem'd by an Outside Appearance; for we have in these Assemblies the World painted in Miniature; and as the ingenious Dresses of the Company, on one Hand, are a Satire on the Vanity of valuing ourselves on the Glory of our supposed Ancestors, so on the other, the witty Conversation, (more here than in any other publick Meetings,) shews us the Strength of Genius in the Generality of our People of Figure; for I suppose sew frequent the Theatre in the Hay-Market, but who either have, or pretend to have the Power of making one. Beside, these Meetings remove

move a very great Scandal from the Places of Worship, as they are much better adapted for the making of As-fignations, and the carrying on Intrigues, than the Churches: which, in Roman Catholick Countries, where Masquerades are not heard of but in one Season of the Year, to the End the Penitents may be furnished with Matter for Confession, all Appointments are made at Mass.

I WAS led, by a Friend's Perfuafions, and my own Curiofity, to the last Masquerade, and the Remarks I made gave Birth to the above Reflections, and brought forth the present Paper, which I was delivered of at four in the Morning, after my Return home; for my Reit being broke, I had no Inclination to Sleep. The first Person my Friend singled out for my Notice, is one of the greatest Rakes in Town; whose Wit is often shewn in breaking Windows; his Humour in pulling down Barbers Poles, or Lamps, and wrenching off Knockers; his Judgment, in his Taste of Wines; his Courage in the caning of Drawers; his Strength, by the emptying fix Flasks; and his Œconomy, in being the Bubble of half the Bawds in Town, who impose the stalest Ware upon him, and make him pay the Price of a Mercer's Wife; for he never descends lower: and I am told, never boasted of an Intrigue hitherto with any Lady above a Countess; — but he may not be always thus unfortunate. This Spark was drefs'd like a Friar Minor: I was close by him, and heard him accost a Female in a Harlequin Habit, and with much Eloquence, fqueak out, I know you. The Lady (for I was after told it was the old Countess Dawbwel) answer'd with as much Wit, and in the fame Tone, No but you don't, and I am fure you don't: Yes but I do, reply'd the Gallant, and will be better acquainted with you: That's as it happens, faid the old Lady, and took to her Heels, flying, no doubt, to be pursu'd; but the Hobble in her Pace, for she has one Leg confiderably longer than the other, discover'd her, and robb'd her of the Lover, who no fooner faw her Badger's Flight, but rapp'd out a round Oath, He knew her too well to defire any farther Acquaintance. I know you, and no, but you don't, I remark'd, was the greater Part of the Conversation; the former, the general Accost; the latter almost the constant Answer. As I had no Inclination to Lying, and did not care to be particular in the making Use of any unfashionable Phrase, I was mute for the better Part of the Time; fometimes quite absent from the Diversions, and buried in the Reflections they gave Rife to. I was thus withdrawn to a Bench, and almost lost in Thought, when a brisk Lady rapp'd me on the Shoulder with her Fan, and repeated the following Couplet, which, or fomething like it, is in Farquhar's Recruiting Officer.

Spleen, thou worst Enemy we Mortals know, Fly, I conjure thee, at this Magick Blow.

Then added, I know you, I replied, it's more than (I fear'd) fhe could fay of herfelf. Your Drefs, faid he, (for I had a Fool's Patchwork Coat on, that I might some Way be taken for one of the Company) which is an Antithesis to your Character, first made me guess at you; for, you must know, every one here wears a Habit which speaks him the Reverse of what he is: Whether this is by Chance, or by the Influence f of some Planet, I shan't take upon me to determine; though I will make you fenfible of it before I leave you, that your Answer has convinced me I am right.' And, pray Madam, whom do you take me for? A Spy, reply'd the Lady. I own my Blood ran cold at this Answer: I was told some of the Royal Family were at the Masquerade; and I did not know the Consequence of being mistaken; for I saw an Officer of the Guards in his Regimentals, who was there, it feems, to preferve Order and Decency, looked very hard at me, just before I was accosted by this Female Stranger. This sudden Reflection made me offer to get up, with a Defign to find my Friend, tell him the Danger he had exposed me to, and fleal out unobserv'd. But the Lady held me, and faid I should be her Telemachus, she would be a Mentor to me. 'Sit still, continued she, you are in the Pursuit of Folly; but you'll find it like hunting in a Hare-Warren: There is fuch Variety in this Place, that you'll not be able to fingle out and run down any one particular. Give me Leave to pin myself upon · you

you for a Deputy. You tall Thing in a Shroud coming towards us, is a young Templer, who has a great deal of Wit, but very little Sense; I'll speak to him.

Ghost! Ghost! The Day draws on, and it's Time you

were in your Church-yard.'

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011 Oll Ghost. I'm not confin'd to any Local Hell, Nor bound t' obey each Wizzard's Magick Spell: I court the Light, though by the Light undone; Scorch in its Rays, yet figh without the Sun. You see me now a wandring Ghost, but wou'd One fair Enchantress wave her pow'rful Wand, She'd make me rife substantial Flesh and Blood, And leave my Shroud upon the Stygian Strand.

The Ghost left us, and my Mentor pointing to a noble Venetian, faid, 'You Fellow is a Gentleman of Yesterday; the running Footman he is talking to, is a Lord, who is making Hafte to bring his Descendants to take that Dress for Bread. That Bishop is an Atheist, and professes himself such, to get the Reputation of a Wit; though, by his Success, he might have still profeffed the Religion he was brought up in. That Spark dress'd like an Alderman, is a young Spendthrift, who, pinch'd by his Necessities, is become Pandar to his Wife and Sifters. Scaramouch there, is a Statesman; he is the only one in the Company makes an Exception to my Observation of Dress; for Nobody knows what to make of him; and he's as little in Difgnise now, as when he's feen in his Chariot: Nay, I may fay, that Liveliness you may remark is natural to him, and his every-Day Gravity a Dress of Formality; he shews himself at a Masquerade, and every where else wears a Vizard. The Quaker you fee was one of the Mobocks in your Predecessor's Time, and is still a very great Bully, though much less afraid of Soul than Carcafe, excepting in Time of Illness, when he's as noted a Penitent, and as earnest in his Prayers to Heaeven, as he's frequent in denying its Providence on Recovery. The Milk-Maid he is talking to, is the Standard of all new Fashions; all the well-dress'd Ladies copy from, and all the well-drefs'd Men make

Love to her. She's as proud, as her present Dress is humble; yet has fhe a Soul as mean, as the poor Wretches who wear no other. That Man in Buff, is a Magistrate; his Dress is, indeed, the Reverse of that his Post obliges him to, but it has some Affinity with his Actions; for who fells Justice is a greater Plunderer than the most licencious Soldier. That Perfan Monarch was a Corn-Cutter; but by the laudable Profession of Pimping, he got into the Favour of a " Quondam great Man, is grown rich, and Nobody thinks it a Difgrace to be feen in his Company. Moe ney ever elbow'd out Contempt, which flies for Refuge to the Poor and Honest: But I must beg Leave to speak to this Philosopher who is coming to us. Excuse me, I must talk to his Understanding.' I know you, Phi-· losopher. To which the Sage made the Reply of the Place; and my Tuteress asked him, where he was going? He did not know. Whom he look'd for? He could not tell; but he wanted somebody to talk to. Why, what bad he to say to 'em? Nothing. Then stay with us, you'll be agreeable Company. No, he had Business on the other Side the Room. 'This Gentleman, faid my Companion, was Favourite to his Lady Mother, who would not let him learn to read, for fear it should hurt his Eyes, or make his Head ach. He lay with his Nurse till he was Nineteen, was then fent to be shewn in Foreign Courts, return'd at Twenty-two, set up a fine Equipage, has run out best Part of his Estate, and would mortgage the Remainder to have the Liberty of wearing a Coronet on his Plate and Chariot. The Indian Queen who now dances with a Miller, is a Widow with three Children almost Women grown, whom " she still keeps in the Nursery, for fear, by their appearing in the World, she should lose the flattering Epithet of young: Her Estate is considerable, but not sufficient for her Vanity; to feed which, the starves her Family. There is not a greater Parodox than this Lady; for she's at the same Time extreamly saving, and vally lavish. She aims at being what we term Grand, yet never had the Heart to do a generous Action; will fave a Candle's End, and throw away a hundred Pound on a Bauble that takes her Fancy. If the's at a Friend's · House

The UNIVERSAL SPECTATOR: 93

· House for a Month, no Servant ever sees a Penny of her Money at leaving it; but let her be one Quarter of an Hour with a Caster of Coffee-Grounds, who knows her blind Side, and can offer her agreeable Incense, she'll reward like the Macedonian Conqueror. She who is the richest dress'd next to her, in the Habit of a Roman Lady, to my Knowledge, pawn'd her Watch last Night, to purchase a Ticket and hire Clothes. You may, perhaps, continued my unknown Companion, be curious to learn who I am, and how I know so many People: To satisfy in some Measure your Curiofity, I will give you a short Account of myself. I am neither Prude nor Coquet, very easy in ' my Fortune, above Want, but not abounding; I keep the best Company, but am very seldom seen, or conversant with Quality; I am a Friend to Virtue in Rags, and pity the vicious; I frequent all publick Places, onot to copy after, but create a greater Abhorrence of ' Vice; I hate Detraction and Flattery alike, and as I gave you the Characters of others without Envy or Rancour, fo I give you my own without Vanity, fince

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you don't know me, nor will, if this Description don't inform you.' Saying this, she slipp'd into a Croud,

- Variam semper dant Otia mentem,

Lucan.

To HENRY STONECASTLE, Efq;

SIR,

and I loft her.

S you have taken up the Office of Spectator, all Indecencies and Indecorums regularly come before you; and, therefore, without any farther Ceremony, to you I apply, and from you I expect Redees.

FIAM

I AM an old Maid, nor do I care who knows it: For I a'n't fo because I ne'er was ask'd, but purely out of Choice and Inclination. I affure you, feveral handfome young Fellows would have made a Wife of me; but Husbands have such odd Humours, which they expect a Body should submit to; and besides, there's such a Train of Inconveniencies attends the marry'd State, that I was frighted at the Thoughts of it, as most confiderate Women are now-a-days. I'm not com- plaining however against theMen, or Matrimony; that I leave to the neglected Virgins: But, my present Bufiness is, to expose your gigling Girls, your forward Fruit, who in all Companies are railing against old Maids, talking of Apes in Hell, and abundance of fuch-like Trumpery: your pert Hussies, that fay Women have nothing in the World to do when young but drefs, and go abroad, and enjoy the innocent Diverfions of Life, (as they are pleas'd to call them:) under which Name they include all the fashionable Extravagances and Liberties of the Age. Such Flirts as in fpite of Nature pretend, forfooth, to be witty at our Expence: and then, truly, the high Stays were contriv'd by us to hide our wrinkled Necks, and we, it feems, brought fort Petticoats into Fashion, that we · might shew the Men our Feet, because we have nothing else left, worth their seeing. Now, Mr. Spectator, I think we ought not to endure this Usage: Age is honourable, and though we don't join in their Mid-" night Gambols, I hope you won't fuffer us to be infulted by those giddy Creatures, whose whole Bufiness in Life may be reduced to the Articles of Dress, Visiting, Gaming and Impertinence, without either Thought or Shame. And to prove I don't talk at Random, I'll present you with an Account how one of these pretty · Things fpent a Day and a Night too, as I had it from her own Mouth.

The DIARY.

Wak'd at Nine.

Dos'd, and confider'd how to fpend the Day 'till Ten.
'Rose. Read the Play-Bills, and receiv'd a Letter from Mr. Airy, with a Ticket for the Masquerade To-mortow Night.

Drank

Drank my Tea at Eleven.

Hurry'd to my Toilet, hearing the Clock strike Twelve. Put on and pull'd off my French Head till Two. Quarrell'd with Lettice, and very much out of Humour with the Sitting of my Hair.

Chang'd my Mind feveral Times.—Drefs'd charmingly in my Dutch Cap, and pretty well compos'd by Three. Call'd to Dinner: And Papa only being at home din'd

in my Dishabile.

Lac'd at Five: But presently unlac'd, being too tight: Spent almost an Hour to adjust a Patch. Lac'd again and easy.

By Eight compleatly dreft.

At Nine went in a Chair to Lady Spendthrift's Affembly. Lost seventeen Guineas at Quadrille by Eleven. Came home to Papa, and got of him ten Pieces, only to go try my Lack.

Went back again at Twelve.

Quite broke before One.

Borrow'd ten Guineas more of Miss Spadille, and lost

them all by Two.

Look'd on till Four: With a firm Belief that if I had but five Pieces I should break the Table; but having only a fingle Crown, called a Chair, went home, and got to Bed by Five.

Dream'd I won two hundred Guineas, and lent Lady

Spendthrift an hundred more.

Wak'd at Twelve.

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Rose at one, and found but three Shillings in myPocket.

'NOW, Sir, fuch as these are the Creatures which

f ridicule old Maids, though their own Behaviour is enough to fcare a Man from the very Thoughts of

Marriage: And I verily believe 'tis owing to their

irregular Doings, that the other Sex are become fo

fond of living Batchelors. — In my Remembrance,

Girls were educated in quite another Manner: Instead

of their present Pertness, they never were allow'd to

fpeak before their Betters, unless they were ask'd a

Question; and so far from gadding to Masquerades

and Opera's, they feldom left the Nursery till they

were Twenty-one, and thought themselves happy if

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96 The UNIVERSAL SPECTATOR.

- one of us would condescend to visit them. But now,
- the World's turned upfide down; a Girl in Hanging Sleeves, pretends to know as much as a marry'd Wo-
- man formerly, and talks with more Assurance than an
- orange Wench. I beg the Favour, therefore, that you'll reprove those thoughtless Gossips, and teach them
- better Manners; whereby, amongst great Numbers,

you'll particularly oblige

Your constant Reader,

And Humble Servant,

SARAH SLY.

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THE foregoing Epistle naturally leads me into some Restlections on Female Education, which, at present, stands in Need of great Amendment; since, from the Desects therein, evidently rise the many Errors chargeable on Womankind.

I NEED not go about to prove that the Soul is of neither Sex, but has a Capacity, in both, of equal Improvement and Perfection. Why, then, are the Girls neglected, as if they had none at all, or such as are only fit to be employed in Trisses? — To be drest, to be statter'd, to be diverted, is almost the whole Business of those early Years wherein they ought to be instructed:

And then, no Wonder, if ever after they are pleased with Flattery, and imagine Dress and Diversion to be the most important Affairs of Life. The Mind, which is all a Blank at first, soon becomes, hereby, like a School-Boy's Blotting-Paper, cover'd all over with unmeaning Scrawls or useless Flourishes.

IF Parents wish to match their Daughters with Men of Sense, they ought so to qualify them, that such Husbands may not be asham'd of them in Company, or weary of them alone.——I don't mean that Girls should be taught the Languages and be made deeply learned, so much is not needful; but, I would have them understand their Mother Tongue, well enough to speak, and read, and write it persectly. Their Minds likewise should be

furnish'd with a general Knowledge of Things, from such Books on every Subject as are most plain and easy: For which Study some Hours of every Day should particularly be set apart. And, withal, they should be directed to transcribe the most remarkable and useful Passages in their Reading, which would be wonderfully advantageous, not only to impress them on the Memory, but, at the same Time, to improve their Writing, make them spell truly, and give them a good Style: In all which my pretty Countrywomen are exceedingly defective. They should also learn Arithmetick sufficient to keep the Accounts and regulate the Expences of a Family: the Want whereof is oftentimes apparently the fatal Cause of Extravagance and Ruin.

AS the Advice here given is plainly intended for those of easy Fortunes, they will find Time enough to spare for Needle-work, Dancing, Musick, Painting, Company, and every other proper Accomplishment or Amusement: And a young Lady thus brought up, will, I dare be consident, not only become much wiser and better, not only make (without Compare) a more valuable Wise and eligible Companion, but will be infinitely happier too, than those possibly can be that are educated in the modern Way. For, hereby, the Mind will soon be stor'd with useful Knowledge, and able to entertain itself with resecting on its own Ideas, without being oppress'd with Spleen, or obliged to seek Relief from Trisses.

WAS this Method once established, there would soon follow a surprizing Alteration in the Female World. Instead of idle Tales, Scandal, and Impertinence, which now debauch the Tea Table, it would constantly be surnished with reasonable Discourses on polite and useful Subjects, the Faculties of the Soul would become enlarged by being used to think: and to spend an Evening with an ingenious Author would be judged an Entertainment preserable to a Masquerade, or a Partie at Quadrille.

I SHALL only add one Observation, and recommend it to the Consideration of my fair Readers; which is, that however beauteous they may be in Person, adorn'd with every Charm that Womankind can boast, in Form all Angel,—yet, if their Minds are left uncultivated Vol. I.

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98 The UNIVERSAL SPECTATOR.

and over-run with Folly, nothing can preserve their Empire: Enjoyment ends their Reign: —— For, no Love can e'er be lasting which is not founded on just Esteem.

LET every Woman, therefore, think she hears the Sentiments of all Mankind express'd in those fine Lines of Mr. Addison.

'Tis not a Set of Features or Complection, The Tincture of a Skin that I admire: Beauty soon grows familiar to the Lover, Fades in his Eye, and palls upon the Sense.

CATO.

TO which, asking Pardon for the Presumption, I beg Leave to add,

But the divine Perfections of the Soul, Good-Nature, Wisdom, Virtue, bright and pure, For ever Bloom, unconscious of Decay, Charm without cloying, in Possession new.



Vanescitque absens, & novus intrat Amor.

Ovid.

To HENRY STONECASTLE, E/q;

SIR,

Abouring at present under very great Difficulties, I know not whom to apply to for Advice but you: And upon considering the unhappy Circumstances of my perplexed Condition, you'll be fully sensible, that I have need of more than common Prudence, to extricate me from those Embarrasments in which a too thoughtless Conduct has involv'd me. But, without any farther previous Resection on what is past,

raft, and confequently impossible to be amended, I beg Leave to lay my Case as it now is before you, and hope

the Favour of your Direction for the Time to come.

MY Age is Twenty-five, and my Bufiness the Law. A liberal Education improv'd by good Acquaintance and a confiderable Knowledge of the World

has made me what they call an agreeable Fellow:

whereby I am not only welcome among the Men, but have frequent Access to the Tea-Tables of the Fair.

Being naturally of an amorous Disposition, I have

been always fond of Women's Company, but without

any ill Designs upon them: And from my general

Observation of both Sexes, I have gain'd this Advantage, not eafily to be prejudic'd by Custom, or led

away by Folly. ' ABOUT fix Years ago, I became acquainted with a young Lady, whom I'll call CLARISSA; I loved her; I vifited her continually, and watched every Opportunity of proving the Greatness of my Affection for her, though never in a fervile Manner. She in Return, (as far as Modesty would give Leave) express'd the kindest Acknowledgments: Received me always with an apparent Satisfaction: Was pleas'd with all I faid or did: And by a Thousand other endearing Ways let me see that she preferred me before all Man-Thus happily we went on, mutually obliging each other, for about four Years; in all which Time, a Week never paffed without being in her Company, or writing to and receiving Letters from her. our Acquaintance imagin'd that I intended very foon to

make her my Wife, which probably I had done, but fhe had no Fortune: A Circumstance by no

Means agreeable to a Relation whom I lived with and depended on, nor at all confistent with the State of my

own Affairs.

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'IT fo happen'd, that upon some little Difference with my CLARISSA, about two Years ago, I waited on her much feldomer, and indeed thought her less lovely than before: Though she retain'd the same Regard for me, and was continually fending to defire my Company. Common Civility obliged me to vifit her sometimes; but when I did, my Behaviour was re-

ferv'd and cold, my inward Pride a long while pre-

venting an hearty Reconcilement with her.

THE Summer before last, while Matters were in this Posture, I went into G-fhire, and there met with a young Lady, whose well-accomplish'd Mind and lovely Person charmed me exceedingly; her Name BELINDA. After several Visits, I begg'd Leave to pay my Addresses, which she not refusing, I asked her Father's Consent likewise, and desired to know her Fortune. He and I had feveral Meetings, and always on his Side appear'd much Artifice and Difguife. first, he told me, that he would give her much more than (as I found afterwards) was in his Power, and rerefented every Thing in the fairest and most agreeable Manner possible to tempt me on. All this while I had free Admission to BELINDA, and grew enamour'd of her more and more; for furely no Woman was ever endued with more amiable Qualifications. However, being obliged, by some Affairs I was engaged in, to be sometimes at London and sometimes in the Country, I visited by Turns both CLARISSA (with whom I was again reconciled) and BELINDA, neither of them knowing any Thing of the other. But in short, BELINDA's old Father believing our Hearts were too closely united to get afunder, very gravely told me, there was some Alteration in his Circumstances, and * therefore he could give his Daughter but half what he * had first propos'd. If I approved of this, he defired to know when I defign'd to marry her. But finding I would not accept it, he forbid his Daughter thinking of me more. I love her beyond Expression, but what can I do? — Shall I bear to be thus impos'd on? I never propos'd Marriage to her, but upon a Supposition that her Father would make good his Promises. If I might continue still to visit her, she seems very well contented, but often has declared, that from the Moment I forfake her, she shall be the most wretched Creature breathing: So, here a Scruple of Conscience disturbs my Quiet.

I OWN I love CLARISSA, and think her capable of making me very happy: But then I should entirely disoblige my Friends by marrying one without a For-

c tune :

tune: Besides the shocking Consideration of what will become of BELINDA.

- SUPPOSE I leave them both, and endeavour to
- find out fome other agreeable Woman with a Portion fuitable; That, indeed, would please my Family; —
- but would that be honest? I think not. Thus
- ftrangely am I circumstanc'd! If I leave CLARISSA,
- I'm fure she'll be miserable; and if I forsake BELINDA,
- fhe will likewise be unhappy. How to turn myself I
- know not, but your Advice shall be punctually ob-
- ferved, by,

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orne: S I R, Your conftant Reader,

And Humble Servant,

CHARLES FICKLE.

I MUST confess, Mr. FICKLE's Affairs are in a very whimfical Situation; and I fear, the best Advice I can give will be of little Service to him; for all his Disorders seem to rise from a Rottenness of the Heart, which is a Distemper I don't pretend to cure. — Here are two Ladies, both which, he fays, he loves extreamly, but of that I'll leave the World to judge: However, he has gain'd the Affection of them both, and as one can only be his Wife, the other must consequently be unhappy. This is the best that can happen; but by what I find, he feems inclinable to marry neither, and then, according to his own Confession, both of them must be miserable. - As for CLARISSA, did he not know her Want of Fortune before he had courted her four Years ? I suppose he did; and if so, his objecting to her afterwards upon that Account deferves a Name he will not like to hear: But, if not, which is fcarcely possible, his Case is not much the better; for it was his Bufiness to make all proper Enquiries long before that Time, and fuch Omission will in no wife justify his forsaking her. — But should he have Excuses ready for all this, can he find any for addressing them both at the same Time, one in London, and the other in the Country, as F 3

he did by his own Acknowledgment? - Could he then be fincere to both, or either? ——And is fuch a Conduct reconcileable with what he fays at the Beginning of his Letter, that he never had any ill Designs upon the Women? unless he'll pretend that basely to abuse their Confidence in him is not an ill Defign. — I will not vindicate BELINDA's Father: His Behaviour is ungencrous and vile : But for Mr. FICKLE to complain against him, is like a Pick-Pocket reproaching an Highwayman for the Want of Honesty. - Upon the Whole, though I think him little worth contending for, CLARISSA undoubtedly has the fairest Right to him: For he was engaged to her, and therefore not at his own Disposal, long before he knew BELINDA: Befides, the Knavery of BELINDA's Father gives him an Opportunity of quitting her with much lefs Dishonour. — I pity both the Ladies, and wish I could bring them over to my Opinion, which is, that she will be much the happiest Woman who has least to do with him, for a faithless Lover seldom makes a faithful Husband.

HAVING, in a former Paper, made fome Attempts towards introducing Sincerity in Courtship, and improving the Happiness of the marry'd State; I shall here, as my Subject leads me, add a few Words in Behalf of my fair Readers, in whose Cause I have before inlisted myself a

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Champion.

NO Man, certainly, ought to make his Pretentions to a Lady, till he is fully fatisfied that her Person, her Temper, and her Fortune, are perfectly agreeable to his own Circumstances and Way of thinking: For, without such previous Knowledge, he undertakes at Random the most important Affair of Life, and then no Wonder if he involves himself in Difficulty and Uneafiness. Love (whatever fome may think of it) is not a Passion to be sported with, nor the Affection of a Lady to be attempted, till a Man is well affured that his own is founded on a lafting Principle, — All imaginable Caution is necessary and adviseable beforehand; but after his Professions of Regard, his Services, his Solicitations have won the Heart and made him dear to her, Reason, Honour, Justice, all oblige him to make good his Engagements and be careful of her Peace. Then there is no retreating, nor can any Thing

Thing but her Loss of Virtue justify his leaving her. And whether or no he has really promis'd Marriage makes very little Difference: For furely, if he has courted her Affection, and gain'd it too, upon the reasonable Supposition that he intended making her his Wife, the Contract

in the Sight of Heaven is of equal Force.

HE who basely imposes upon the honest Heart of an unsuspecting Girl, and after winning her Assection and Esteem by the soft and prevailing Rhetorick of Courtship and Persuasion, can ungenerously leave her to Sorrow and Complaining, is more detestable than a common Robber, in the same Proportion, as private Treachery is more villainous than open Force, and Money of less Concern

than Happiness.

I SHALL end this Discourse with a Quotation from the MARCHIONESS DE LAMBERT's Advice to her Son and Daughter, a Book lately translated. 'The greatest Part of Mankind, says she, believe they owe neither Probity nor Fidelity to our Sex: It looks as if it was permitted to deceive us without Blemish to their Glory. — He that will be impartial enough to examine the Morives of fuch a Conduct, will find them very shameful. — They are faithful to one another, because they know they must make Satisfaction if otherwise; but they impose on the Women basely, and without Remorse. Their Probity therefore is only forc'd: It is more the Effect of Fear than the Love of Juffice. - Moreover, those who make a Trade of Gallantry, are generally Persons of bad Characters: Who have contracted ill Habits: Cor-' rupted their Morals: Banished the Love of Truth, and accustom'd themselves to regard neither Words nor Oaths. - How vile the Traffick! where the least ' Crime is to seduce Women from their Duty, to dishonour some, to drive others to Despair, and where often a certain Misfortune is all the Recompence of a constant and fincere Attachment.



Why must strong Youths unmarry'd pine away?

They find no Woman disengag'd — from Play.

Why pine the Marry'd? — O sewerer Fate!

They find from Play no disengag'd — Estate.

Universal Passion.

From my House in the Minories.

O Creature is so much a Paradox, so inconsistent with itself as Man: his Conduct and his Reason are for ever Contradictory, he acts in Opposition to Knowledge and Conviction, and almost every Word

he fays is a Condemnation of himself.

HE continually is complaining of the Shortness of human Life, how unequal it is to the Business to be performed; and yet, at the same Time, squanders it away as if he was to live a thousand Years, and had nothing at all to do.—How little of it is employed to any useful Purposes, either in the Improvement of his own Mind, or for the Benefit of his Fellow-Creatures? And how much is either wholly lost in Idleness, or spent in such a Manner as must be the sure Ocasion of Shame, Anxiety, and Repentance?

NOT how to use, but to get rid of Time, seems to be our chiefest Study: And when the Soul, which is an active Principle, calls loudly for Employment, and will not be at Quiet, we seek by mean and trisling Diversions to amuse and still its Clamour, instead of directing its Application to what alone deserves it, the Discovery of

Truth, and the Amendment of human Nature.

HOW many are there whose Lives are wholly wasted in sauntering from Place to Place, from Diversion to Diversion, stretching, yawning, and uneasy, sick of Pleasure and disqualify'd for Business, to whom a Soul is useless, and in whom the Power of thinking seems a Punishment and not a Blessing!

BUT the present Discourse is intended for a Kind of People who are far from being idle, though perhaps they had better be fo: Such as make a Bufiness of what they call Diversion, and are indefatigable in the Ways of Deflruction; who don't neglect but murder Time, and facrifice their Peace and Reason to the insatiable Lust of Gaming. ____ In short, I should ill discharge the Office I have assumed, should I not reprove this reigning Vice, which has spread itself to such a Degree, and particularly among the Women, that not the Court only and the whole City is infected by it, but it has stretch'd its Mischief even to my Neighbourhood in the Minories. — The Butcher I deal with, was the other Day complaining, that his Dame would ruin him, at that devilish new Game, as he call'd it: And the poor Fellow who mends my Shoes, was last Week sent to Prison, because his Wife had loft the Money he laid by to pay the Year's Rent of his Stall, at Quadrille, with Mrs. Crab the Oyster-Woman.

The Love of Gaming is not only pernicious in its Confequence, but abominable in its Principle: which is a fordid and greedy Defire of what belongs to others. It foon corrupts and spoils whatever Breast it enters, destroying every Regard for Justice, Honour, Humanity, and Truth: and in their Stead supplying it with Craft, Dissimulation, craving Solicitude and Envy. - Many of my fair Readers who might otherwise be themselves the happiest People in the World, and make all they have to do with happy, are by this Vice depriv'd of all the Joys of Life and spread Destruction round them. Their Husbands, Children, Quiet, Health, Fame, Beauty, Fortune, all are facrificed to this bewitching Paffion; and like those habituated to strong Liquors. they will still go on, though certain Ruin stares them in the Face.

IT is unaccountable how this Madness has in a few Years overspread the Kingdom, and with what surprizing Eagerness Women of all Ages and Conditions indulge the growing Evil. All other Amusements are given up for this; even Scandal and Investive seem inspired, and the Tea-Table is almost banish'd, because it interrupts their Play. The very Time of taking natural

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106 The UNIVERSAL SPECTATOR.

ral Refreshment they think mispent and lost, and forget that Night was made for Rest. ——— As the ingenious Author says, from whom I take my Motto;

They sleep no more! — Quadrille has murder'd Sleep.

I SHALL be answer'd that a Game at Cards is a very innocent Diversion; and so, perhaps, it is, abttracted from its Confequences: But, whenever People play for more than their Circumstances can well afford to lofe; for more than they can lofe with Patience; or spend Time that Way, which ought otherwise to be employed, it becomes a Vice, and brings on innumerable Mischiefs. And whatever those may pretend whose large Fortunes raise them above the Necessity of continually inspecting their Family Affairs, People of lower Rank, by having their Minds diverted from the Education of their Children and the Direction of their Servants, lay the Foundation of Irregularity and Ruin. Without Œconomy no Family can be happy; and there must be little of that, where the Mistress is continually engaged at Play, and thinks of nothing else.

WHAT mean and wretched Stratagems do many Wo menof Birth and Figure continually submit to practise, for the Support of this darling Vice ! Their Families are neglected, their Tradesmen's Bills unpaid, their Jewels pawn'd upon the most exorbitant Terms, or fold for half their Worth: Nay, fo shameless have some been made, fo debas'd by this fordid Passion, as to borrow even from their own Servants. —— And where must all this end? --- Why, the Tradesman, who finds his Money will not foon be got, helps himfelf by double Prices, and in a little Time grows clamorous and impatient: For want of Inspection the Family Affairs are all in Consusion and Disorder: The Servants become insolent and ungovernable; and thus Things grow worfe and worfe, till the Husband, who is kept ignorant as long as possible, finds himself undone before he is aware of it.

THIS, I must own, is a reasonable Cause why our Batchelors should be afraid of marrying, and therefore I affectionately advise all my Fair Readers who have no

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extraordinary Inclination to become old Maids, immediately to leave off this pernicious Practice, which occafions fo many Inconveniencies in whatfoever State of Life.

HOW ridiculous is it for reasonable Creatures to spend their Lives in cutting and shuffling a Pack of Cards: To neglect the Pleasures and Advantages of Conversation, and despise all Company but such as is void of all Merit, except that of desiring to prey upon them. It is, methinks, an odd Society, where all are wishing and endeavouring, by every Means possible, to deceive, and cheat, and rob each other.

BUT what is most unhappy, this Mischief seems to be intailed upon us: For our Girls of 10 or 12 Years old, are as fond of it as their Mothers and their Grandmothers; whereby their young Minds are early practised in those mean Arts which the base Desire of Gain inspires: All generous and honest Sentiments are destroy'd: Avarice sways the Soul, and they become Sharpers e'er they are old enough for Husbands: —— And then, let any one consider how great the Hazard is to venture on them.

IN my Paper, (No. III.) I gave an Example of the melancholy Effects of Gaming; and the following Picture, is drawn with fo much Force and Spirit, as makes it well worth the Attention of all those who are infected by this epidemical Distemper.

O Scene of Horror, and of wild Despair!
Why is the rich Atrides' splendid Heir
Constrain'd to quit his antient lordly Seat,
And hide his Glories in a mean Retreat?
Why that drawn Sword? — and whence that dismal
Cry?———

Why pale Distraction thro' the Family?
See my Lord threaten, and my Lady weep,
And trembling Serwants from the Tempest creep.
Why that gay Son to distant Regions sent?
What Fiends that Daughter's destin'd Match prevent?
Why the whole House in sudden Ruin laid?
O nothing, but last Night—my Lady play'd.
Universal Passion,

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THESE Reflections, if the Fair Ones can yet spare Time from Quadrille to read my Paper, may, I hope, incline them to use that Reason Heaven has given them. to a noblerPurpose, than that of sporting with their own Destruction. If they would be happy, if they would be effeem'd and lov'd, let them avoid a Vice which will tarnish and destroy their Charms both of Body and Mind. For the best Temper in the World by the eager Defire of Gain, and the continual Agitation of Hope and Fear, will grow uneafy, morofe, and passionate: And the Features become craving, fierce, and difagreeable. I myself have seen a Set of Beauties divested of all their Charms, and in half an Hour, transformed into Furies; their Eyes starting with Rage and Anger, their Cheeks glowing, and every Muscle swelling and distorted in fuch a Manner, as would not eafily be compos'd .-When this happens often, it not only destroys Health, and spoils the Temper, but the ruffled Features remain fix'd, fettled, and immoveable, in this furious and frightful Posture, and lose every Trace that is soft, serene, and placid. — I leave this to the Confideration of my Fair Readers: only adding, that when a Woman loses both Beauty and good Nature, she has nothing left wherewith to pleafe.

I shall conclude this Subject with a few more Lines

from the Author before quoted.

The Love of Gaming is the worst of Ills:
With ceaseless Storms the blacken'd Soul it fills;
Inveighs at Heav'n, neglects the Ties of Blood,
Destroys the Power and Will of doing Good:
Kills Health, pawns Honour, plunges in Disgrace,
And,—what is still more dreadful—fpoils your
Face.



Ex tota rerum natura damnosissimum mare est; tot modis, tot mensis, tot piscium Saporibus, quibus pretia capientium periculo siunt.

Plin. Hift. Nat.

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From my House in the Minories.

ALIGULA never fuffer'd any Thing at his Table but what was procured with the utmost Difficulty and Expence: Therefore when he was at thegre atest Distance from the Sea, he always made Lenten Feasts. The fame ill Tafte prevailing among the English Quality, no Doubt, gave Rife to the trite Proverb, far fetch'd and dear bought, is Food for Ladies. To us the familiar Practice of esteeming Things by the Length of Time required, and the Hazards run to import them, and not by their intrinsick Value, has made our Wonder cease: But were a Man of good Sense (a Stranger to this common Vanity) to fee a Person pay 50 Guineas for as many Indian Birds Nefts, diffolv'd in a Soop not fufficient to fatisfy the Appetite of a hungry Peafant, and know the fame Person had 50 Duns at his Levee every Morning, who, while he threw away their Substance, were wanting necessary Support for their Families: would he not deem fuch a one more criminal than the poor half-starv'd Wretch, who, by endeavouring to prolong a miserable Life, is deprived of it by the Sentence of the Law, which gives him up to the Executioner, to be suspended as unworthy of either Heaven or Earth? But the most favourable Sentence he could pass on such a thoughtless and unjust Procedure, must be Confinement and a dark Room, till the Offender had recover'd the Use of his Reason; and the investing his Estate, till he was himself capable of acting, in the Hands of Trustees, for the Preservation of his Family, and the doing Justice to

his Creditors. How much below the Dignity of a reafonable Being does he act, who studies nothing but the gratifying his Palate? who ransacks Earth and Sea to please his Taste, lavishes his Estate to have the Reputation of keeping an elegant Table; not only swallows his own Fortune, but the Fortunes of his Creditors? by his Delicacies brings his Children to the Want of Necessaries, as the English Proverb says, to leap at a Crust; and thus by his Luxury, entails Want and Misery on his Poste-

rity?

EPICURUS, who never admitted any Thing at his Table but when it was first in Season, or brought from some other Clime; who had no Relish for Pease which did not cost a Guinea a Plate; was fick at the Sight of a Mackerel under five Half-Crowns; could not tafte any but Virgin Pullets; has fent 150 Miles for a Dish of fresh Sturgeon; and whose Gard'ner has rode Post a 120 with a Couple of Cucumbers; lives now three Parts of the Year on Sheeps Hearts, and the Refuse of the Markets. EPICURUS was not fo vain of his fine Equipage, as of his elegant Tafte, and his great Skill in knowing the critical Seafons for all Viands; and he was as much overjoy'd at an Opportunity of speaking on this Topick, as Archimedes was at the finding out the Hydrostatick Balance; nay, the Wretchedness of his Condition has not yet had Strength to banish this Vanity, and he comforts himself in the Want of every Thing, with the Reflection, that no Body understands good Eating better, or kept a more polite Table than himself. I was one Day defired by an Acquaintance of mine, who knew the Streights he was in, to leave a Guinea (he gave me for him) at his Lodgings, it being in the Way to the Place I was going to. I found him with a Pair of Compasses in his Hand, drawing Circles on a Paper. I ask'd him if he was studying the Mathematicks? 'No, faid he; but as I was alone, I diverted myself with my own Thoughts: I was thinking of the Abfurdities I remarked once at a High Sheriff's Feast, where there was · Abundance of good Meat spoiled in the Dressing, and e placed on the Table without the least Symetry. At the Head were set all Sorts of Jellies, which claim the Center; and in the Center were fet Mushrooms,

· Sweetbreads,

Sweetbreads, Peafe, fat Livers, and Pupton of Quinces, without the least Regard to Order or Decency; and every one knows, these regularly disposed, arrogate to themselves the upper End of the Board. As I remember the Dishes perfectly well, I was disposing of them in their proper Stations: I have made these Circles to represent the different Plats: I have pozed the last mentioned at (as I have already faid they have just Pretensions to claim) the Head of the Table: As 'Squires on each Hand, I have raised five Turkey Powts, with a larded one in the Center. On the Right and on the Left I have fet down three Brace of Partridges swimming in Gravy, which the abfurd Fool, who had the ordering of this Table, had fet as Supporters to the Pyramid of Sweatmeats.' He proceeded to shew me how he had marshal'd about forty other Dishes, and the Blunders he had rectified. But telling him, I was an entire Novice in the Art of Cookery, with some Emotion, he threw afide his Paper, and faid, 'He wonder'd a Gentleman who had travell'd should be ignorant of what the French allowed a necessary, nay, an essential Qualification for a Man of Rank and Fortune. Sir, continued he, my teaching the Marshal Villeroy to grill a Beef-Stake a l' Angloise, gave me a greater Reputation at the Court of France, than the most artful Minister ever gained by his Negotiations. In Return, the Marfhal engaged the Cardinal——to let me into the Secret of farcing Sturgeon with Vipers Tails, and to teach me the Method of making a Sauce of Sparrows Brains to a Dish of flaminge Tongues. The Genius of a Nation is known by its Tafte in Cookery. I conclude the Dutch to be a phlegmatick People, from their Water Zooties. The Spaniards are revengeful; and their great Use of Garlick and Spices speaks them so: And if you can but tell me the favourite Viands of a People, I will immediately tell you their Propenfity; fo that to be an able Statesman, it is absolutely necessary to be a perfect Cook. Nothing, as Mr. Lamb fays in his · Preface to the Treatife of Royal Cookery, has given the English so great a Character abroad, as the Elegance of their Tables at home. I will quote his own Words: I may venture to fay, that our Credit and Esteem with · Foreign

112 The UNIVERSAL SPECTATOR.

· Foreign Ministers, has (in a great Measure) been built and supported on this Foundation; for those whose Shorte ness of Parts, or perhaps Residence among us, would not e qualify them to remark upon the nicer Part of our Confitution, have yet gone away with fuch a Relish of our · Magnificence, as to lament their own Barrenness, whene ever they reflected on the Flesh Pots they left behind them. Where you fee he judiciously makes good Eating Part of our Constitution; and a little before this, he fets cour publick Entertainments on a Foot with the Roman · Triumphs and Ovations. I was at Dinner once at Carthagene with the Governor; the Serjeant-Major was at Table; he had been in England, and entertain'd me all Dinner-time with the Excellencies of English Roaftbeef: He thought it Tautology to mention the Intree pidity of the English, their Generosity, and other remarkable Virtues; for he very justly thought they were all included in Roaft Beef. Were I in the Miniftry, I would endeavour at an Act of Parliament, which should forbid any young Gentleman's travelling till he had pass'd his Examination in the King's Kitchen, as a Lieutennant does at the Admiralty. When he had ended, I discharged my Trust: and EPIcurus, on the Receipt of the Gold, begg'd I would do him the Honour to take Part of a Couple of boil'd Mullets, and a Plate of Ruffs, which were in their Prime in March. He was forry the Guinea would not hold out to accompany them with a Batelio Pye, and a Pottage Sante. The Recital of this Gentleman's inveterate Folly, and his inviting me to be a Witness how well he employ'd my Friend's Charity, put me in Mind of Part of the Eleventh Satire of Juvenal.

But when poor Rutilus spends all his Worth, In hopes of setting one good Dinner forth, 'Tis downright Madness; for what greater Jest Than begging Gluttons, or than Beggars Feast. Dryden's Translation.

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In Vultu color est sine sanguine: Lumina mæstis Stant immota Genis. Nihil est in imagine vivum. Ipsa quoque interius cum duro Lingua Palato Congelat, & Venæ disstunt posse moveri. Nec sletti Cervix, nec Brachia reddere Gestus, Nec Pes ire potest: intra quoque Viscera Saxum. Ovid. Met.

From my House in the Minories.

FRIEND came Yesterday Evening to visit me, very firm in the Belief of that Stone City whereof a certain Ambassador has lately given an Account to the Virtuofi. — I told him, that I had read a Story somewhat like it in the Arabian Tales formerly, and was mightily furprized to find what had all along been judg'd a Fable should be so easily received for Truth; and that too in an Age of Scepticism, and at the same Time when the Miracles of Christ himself, which, for many Centuries, had been held as unqueftion'd Truths, were boldly charg'd with being fabulous. - He answer'd, that the Book I mention'd was no Objection, but rather might be made an Argument in his Favour, fince it feemed to prove that the Author had heard fomething of this Story, though for want of learning the Particulars, he might perhaps himself believe it to be a Fiction, as all his Readers hitherto had done: But, that now the Matter was clear'd up, and would fcarce admit a Doubt. — He began to be fo positive, I did not think it proper to dispute with him; and he went on to tell me, that many Ages past, the People of this City, (who were all Pagans,) as a Punishment for their Sins, had fuffer'd a general Petrefaction, in the fame Manner as Lot's Wife did formerly, and still remain'd in the fame Place and Posture as they were when this Judgment fell upon them. That not the human Species only, but likewise the Animals, the Trees,

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the Houses, and the very Cloaths upon their Backs were turn'd to Stone. That the Ambaffador had feveral of these Curiosities brought from thence, and in particular a Dog, which being open'd, to prevent any Cheat or Imposition, the Heart, the Lungs, the Blood-Vessels, and all the Bowels, were found in their exact Order and true Colour: That he had likewise some of the Fruits and Plants, and also several Pieces of their Coin, with strange Characters thereon not to be understood. He assur'd me, this City is not above 14 Days Journey from Tripoli, but in a fandy Defart now, though formerly it was the Metropolis of a populous and fruitful Country: That the Difficulty and Danger of coming at it makes it fo little known; but however, feveral People had been there at different Times, who all agree in their Account, and that the Members of our Royal Society intend to collect a handsome Purse among themselves, to be employ'd in making a full Discovery. - Withal, he told me, that at Tripoli the Truth of it was never doubted: That it is generally believed, a Time will come, when their former State shall be restor'd, when the Stone will in an Instant soften and be Flesh again, the Blood flow through its Vessels as before, new Life return, and all the People go on to finish whatever they were about when first they became Statues: But whatever Injuries they receive during this Petrefaction, by cutting or defacing them, will remain when they live again: and those who are maimed or wounded in fuch a Manner as would be mortal in a living Body, at the general Thaw will be found dead Carcaffes.

I TOLD my Friend, that if the People of Tripoli were of this Opinion, I thought, out of common Humanity, the Government ought to place a Guard, and prevent any Body's going thither; left much Mischief, and even Murder might be committed by unthinking People. For Example, it would be an irreparable Damage to a beautiful Lady, when she lives again, to see a deep Scar in her Forehead, by the Scratch of a Rustick's Stick, while he was aukwardly admiring her in her petrify'd Condition: And how unhappy must others be, to find themselves deprived of Legs and Arms, who have no Way of getting a Subsistance but by the Use of them;

nor would others be better fatisfy'd to have the Beauty and Gracefulness of their Persons spoil'd and destroy'd by Blows. Not to mention, that every hollow Place, every Break in any Part of the Body, must, when they breath again, be painful Gashes and ragged Wounds.

MY Friend was pleased with thinking me brought over so his Opinion, and took his Leave. He had not long been gone, e'er I went to Bed, ruminating on his Discourse. I clos'd my Eyes, Fancy began to operate, and

I dream'd as follows.

I thought myself travelling in Search of this strange City, and that I faw it just before me: I found the Avenues all guarded: But, applying to the chief Commander, I obtained Permission to take a View of it, and had an Officer appointed to conduct me, and interpret all its Wonders. --- When we had passed the Gates, along the high Street, I faw every Thing that answer'd the Hurry of a great Town, but Motion. People feemed ready to throng and pass by each other, although they stood stock still. The Haste of Business appear'd in most of them, and People of all Ages and Conditions express'd in their Faces their different Cares and Manners: which, methought, I observ'd with the same Pleasure as I often have from a Window in Cheapside. It's impossible to tell the different Possures of the Statues: I took Notice of two particularly, very earnest, the one speaking, the other attending. He that spoke ftretch'd his Beard with one Hand: which, as my Guide inform'd me, was to fignify the great Truth of what he faid, according to the Custom of that Country. Several of the poorer Sort were carrying Burdens, which they are doom'd to labour under till the instantaneous Thaw of this hard State, when the Blood again will circulate, and they may go unload themselves.

BEING defirous to fee what was in the Houses, we entered one, and I found it far'd within Doors as in the Streets, and that every Thing remain'd just as the petrefying Quality found it; for my Guide told me, the whole City was metamorphos'd thus all at once, and did not stiffen by Degrees as Water hardens into Ice.

We came into a publick Room where a Crowd of People was got together, like as at our Coffee-Houses; here I observed,

observed, that all the Company had cast their Eyes on one that stood at the upper End: He was tall, broad sac'd and lusty, his Right Arm was extended, it seemed as if he was making a great Bustle by his Talk, and by his Habit he was known to be a Priest of that Country. In his Features was an exceeding Vehemence: His Mouth remain'd in such a Manner open, as when a Man is speaking loud and earnest, and he must continue to be the Figure of one making a Noise, until he shuts it at

the general Change.

FROM hence we went through a long Alley into an open Area. The Statues here were not fo thick, nor feemed fo full of Bufiness. A stately Building fronted us, of which we took a View. It was the Temple of their God. Descending a few Steps, we came into a spacious Isle, on each Side whereof there ran a Row of Pillars, exceeding beautiful, though very different from any Order I had ever feen. At the East End, a square Place, into which we went down feveral more Steps, was separated from the rest by a Partition finely wrought. Here flood the Image of their Deity, formed of white Stone, naked in feveral Parts of the Body, and in others gilded and diverfly colour'd. It had many Heads, all of them very frightful, though each feemed to intend fomething of an human Countenance. Its Hands I could not number, there were fo many of them, and every one held fomewhat; this is a Sword, that a Pouring-Bottle, one a Battle-Ax, another forked Thunder: but all denoting Wrath and Terror. — The Temple was full of People, standing all upright: Their Countenances were ferene and placid, which I imputed to the Mufick playing at their Ceremonies, for I observed the religious Officers with their uplifted Trumpets and other Instruments, in the Posture the Petrefaction found them.

AS we came from the Temple, in a Bye-Corner, we faw two Perfons richly habited, Itabbing at each other with a kind of Weapons fomething like the Swords of our Horfe-Guards, but longer: The Hiftory of their Quarrel is not gueffed; but the Passion against his Enemy, and the Defence of himself, is wonderful in both. Tradition says, one of them is a Person of great Merit, which makes People under great Concern for him. The

Weapon

Weapon of his Enemy is now but half Way its Push, although it touches his Belly, and the Fear is, that upon the instant Return of Life and Sensation, it will rush onwards, and go quite through the Body.—I would have broke the Weapons, to put them both out of Danger: But my Guide inform'd me, that as this Judgment came on them from above, altering any Thing would be impiously to oppose God's will: And therefore, said he, tho' you may pity this noble Person, yet, if thus you should save his Life, I must immediately destroy yours.

IN the upper Part of the Town, that Way which leads from the Temple, we found but few People, excepting some on the Tops of Houses leaning over a kind of Rails, and others looking out of the Windows. At the Turning of a Street, we met a Funeral; and a Father's Grief (which, in the Picture of Agamemnon following his Daughter to be facrificed, the famous Painter unable to draw, cover'd with a Veil) was here express in Statuary. The Mother and Relations of the deceas'd African Maid, whom they surrounded, appear'd like real

Niobes turn'd to Stone with Weeping.

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From this Place, in a little Time, we came to the great Square before the Palace, where I had the Pleasure to fee a whole Troop of Horse in Stone: Every Soldier had his particular martial Countenance, and feem'd intrepid. Just at the Palace Gate, was a great Crowd of Statues; and as we made up to them, I observ'd some Foot-Soldiers placed as Centinels on every Side: One made a Compliment with his Weapon, which was like a Battle-Ax, I turn'd my Eye and perceived an Officer in Stone just by. When we came nearer, I found a Number rais'd above the rest, in Seats in a circular Position; here was the King himself distributing Justice, and many learned Statues in the Law affifting him: His Countenance was majestick, but not terrible, and he seemed about the Middle Part of Life. The Grandeur of this Assembly, and the Silence here, ftruck me with much Regard: The Gauls stopp'd not with greater Reverence when they found the Elders of Rome fitting with all the Dignity and Decorum becoming that august Senate. ——— It scarce ever rains in this Country, which made them have an open Court.

MY Curiofity would fain have led me into the King's Palace, and the Houses of the great Men: (for to look all over the City I thought would be an endless Task:) But my Guide told me, that in those Places many Things were doing which it was not proper for me to see. This Answer did not, however, satisfy me, and with pressing him too eagerly, I lost my Dream, and sound I had been no farther than the Minories.



Ridendo corrigit Mores.

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From my House in the Minories.

HOUGH I can't boaft my Predeceffor's Taciturnity, yet I may venture to fay, and that without Vanity, I come no Way short of him in my Vigilance to correct the Follies and Vices of the Town, and have an equal Zeal for the Good of my Fellow-Creatures: This I hope to demonstrate, by letting nothing which merits Censure escape my Animadversions. shall expose the Vice in general, but spare the Person; for I have no ill Nature to gratify, no Self-Interest to purfue, and aim at nothing more than the being fome Way an useful Member of the Society. As on the one Hand I shall take Notice of the little inadvertent Follies we are all subject to, and paint Vice in its proper Co-Jours, fo shall I, on the other, lay hold on all Opportunities to shew the Beauty of, and give due Praise to Virtue and Prudence.

I HAVE, among other Things, which the French call Niaiseries, observed, there are sew which render People more ridiculous than an aukward Imitation. There are some of my Acquaintance who are so over-run with this Folly, that should they have the Missortune to lose their Eyes, they would become mere Statues; and others, who, by Deasness would lose the Use of their Tongues; the Actions of the one, and the Discourse of

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the other, being every Day borrowed from the Company they frequent; and as that is different, so are they various; which is the Reason they are by those who know least of them, called the Unaccountables, by others Mimicks. I ever diffinguish them by the Epithet of Wrongheads; for they expect the same Effect from quite different Causes. Because a Pair of Silver-clock'd Stockings give some Advantage to Will. Spindle's Legs, my Friend Jack Millpost (whose Supporters are as thick as Mr. Spindle's Body, and as even as a turn'd Pillar) immediately gets a Pair richly embroider'd, which make his Legs look as if the Calves were placed at his Ankles, Miss Sprightly is very pretty, and a Black-Head is to her a becoming Dress; therefore Miss Gooseskin, who is in her grand Climacterick, who has not fewer Wrinkles in her Face than Infirmities in her Body, nor fewer Infirmities than Vanities, which are only to be equalled by the grey Hairs the difguifes with her Black-Lead Comb, will, by an Imitation of this young Lady's Drefs, expose herself to the Ridicule of all who fee her; not confidering the Difference of their Age, and that the former has, in Effect, all that Beauty the would perfuade you the Cares of the World have taken from her. My Friend James Wheedle is a fost, good-natur'd Fellow, and may be cajoled into any Thing; his Wife has found the blind Side of the poor Man, and by a pretended Submission to his Will, fawning, lifping, and fondling, makes him no better than a Slave to her Humour, while he thinks he is the most despotick Husband in Europe. She calls him her Zimmy; and when she has any Design on him, talks in the Strain of a Child of four Years old; a Charm which binds up all his Faculties, and makes him condescend in the fame Tone and Nonfence to whatever demands his nown dear Puply Muply can at that Time think of making. Every one of her Acquaintance fees through her Management, and her Husband only is blind to, and fond of, what is nanfeous to all of common Sense. Sacharissa, who had just Wit enough to see that this Management of Mrs. Wheedle was what gave her an Ascendant over her Husband: without reflecting that he was a weak Man. resolved to pursue the same Method with her own Spouse, who is a Man of folid Sense, and an excellent Judge of Mankind,

120 The UNIVERSAL SPECTATOR.

Mankind, hoping the fame Effect. She began to life, then call him nown dear Zacob, and bid him tis his poor Zacky. My Friend Jacob found her Malady, and without faying a Word in Reply, fent for a Surgeon to bleed. and an Apothecary to blifter her, who, he affirmed, was delirious with a Fever in her Head. The poor Lady, as he positively insisted upon it, was forc'd to undergo the Operation, which has had furprizing Effects; for the has recover'd the Use of her Tongue, can pronounce Jacob as plain as e'er a Magpye in the Parish, and talks as rationally as ever she did in her Life. I have seen a a Man of great Distinction, who kept up to the Dignity of his Post, and was at the same Time both reserv'd and Complaifant, aukwardly imitated by a knighted Oil-man, who imagin'd he copy'd this great Man by being referv'd, fententious, and hard of Access, without Distinction; by which he became despicable to his Superiors, and hated and reviled by his Equals. 'Squire Shrimp is one of the least Men in England; Colonel Cochade fix Foot high, and a fine Figure of a Man; he was bred up in the Army from a Boy, and has acquired a martial Air, which in him is natural and easy: This Gentleman has bought a House near the 'Squire's Seat, who, ever fince their Acquaintance has worn a black Ribband in his Hat, a black Silk round his Neck, cut his Sleeves into close Cuffs, svalked in Pumps, shaped the Beard of his upper Lip into fmart Whifkers, put on a fighting Face with all his Friends, and looked angrily upon every Stranger. Thefe Airs, his diminutive Figure, and his Character, have made him the Jest of all the County, though he was esteemed before as an honest hospitable Country Gentleman. Most, I may fay, all these Wrongheads, over-act themselves; they ever outdo what they would imitate. How many young Fellows, fuch as the French call petits Maitres, have I feen the Jest of the Company, by aping the Men of Quality! The affected Half-Bows, the forced Smile, the Shrug, the little Nod of Protection, the being feemingly loft in Thought, and the fudden Recovery from it, with an Apology to the Company; the dogmatical Decision; the Half-Words; the Caution of entering into political Discourses, fearing they might inadvertently let some Secret escape, which they would have you suppose entrufted

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entrusted to them; their Familiarity with great Men. whom they know by Name only; the Advice they had given in private, and an hundred more Fopperies of the fame Nature; and their being in the next Company chang'd from Politicians to Rakes: their Conversation running entirely on Masquerades, Plays, Opera's, Intrigues, and their Acquaintance, only all the Women of Quality in Town, feem Indications of their being under Apprehenfions the World Mould mistake them, and entertain a Thought of their deviating into Truth or Sense by a decent Behaviour. What other Reason can be given for the Pains they take to confirm the Opinion of their being Coxcombs, by a Procedure which no other can be capable of. I have remarked in the City another Class of Wrongbeads, Men who are constantly at Change, in the Alley, at the great Coffee-Houses, always in a Hurry: Care and Business painted in their Faces, looking into the List of Ships arrived, enquiring how Stocks go, and affuming according to the Answer they receive, an Air of Disgust or Satisfaction, though they never were in any Bufiness, have not the least Concern in Shipping, and not a Penny in the Stocks, or hardly any where elfe. I asked one of these Wrongheads of my Acquaintance, why he seem'd dejected at the Fall of Stock, and what made him for busy in the City? Why, faid he, you know I have nothing to do, it's an Amusement, it gives me an Air of Consequence; I am taken for a money'd Man, and it furnishes me with Matter for Discourse: Beside, my looking dejected when I hear Stocks fall, gives the By-standers Reason to believe I am deeply concerned. He concluded with asking where I dined: I told him with a Friend: Why then, faid he, lend me Six-pence, and I will dine at the Chop-house.

VOL. I.

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To the Author of the UNIVERSAL SPECTATOR.

SIR,
N answering the following Queries, you will oblige
Your, &c.

Inquisitive Queer.

Is it requisite that an Author to write well should live in a Garret?

Does Want of Necessaries improve his Genius?

Why do great Men neglect them while living, and lay out considerable Sums in their Funerals and Monuments, to do them Honour when dead?

THE Reason of my Enquiry is, I have a Mind to turn Author, but would do nothing rashly, or, as the Proverb says, Hand over Head: I would look before I leap.

Yours, ut Supra.

Mr. Inquisitive Queer,

A N Author in a Garret has no Body over his Head to diffurb him; and as Silence is the Friend to Meditation, a Garret is the most proper Lodging for an Author, ergo, it is necessary he should be there situated.

II. WANT is the Mother of Invention, ergo, it improves his Genius; beside, the Fumes of a full Stomach cloud the Brain.

III. GREAT Men neglect them equally dead and living; while living, that Plenty may not make them faucy, and too full of themselves; when dead, the pompous Funerals they prepare, and the Marble Monuments they raise, are to do themselves, and not the Authors Honour.

Yours, &c.

THOUGH nothing is more common than the Words Kickshaws and in Petto, yet as I do not know the Etymology of the former, and fear misapplying the latter, I beg you will inform me, both in the one and the other,

Sir, Your most Devoted,

Most Obedient, and

Most Humble Servant,

Reader, and Admirer,

Dorothea Circumspect.

MADAM,

K Ickshaws is a corrupted Word, from the French
quelque chose. In Petto fignifies in Reserve, and is
an Italian Word for Breast.

I am, Madam,

Your most Devoted,

Most Obedient,

Most Humble, and
Most Obliged Servant.

SIR,
Like your Writing, and will recommend your Papers, as I am

Tim. Laconick.

SIR,

Acknowledge the Favour, and admire your Brevity,
as I am

Yours,

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Harry, &c.

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From my House in the Minories.

Passion which in my Youth took full Possession of me, has impress'd such a Tenderness on my Mind, that I can never hear the Distress of Virtuous Love, without being sensibly affected by it, and wishing it successful. And, therefore, all Lovers of either Sex, whose Pretensions are sincere and honourable, may be sure of my Assistance: But, in particular, I take the Women under my Protection, because I think they want it most; and this I judge convenient to acquaint my Fair Readers, less they should suppose me one of those crabbed and severe old Fellows, whose own Passions being destroy'd by Age, will make no Allowance for them in such at whose Time of Life they are natural and commendable.

ALL the Passions are of Use under the Government of Reason: but Love beyond the rest, is necessary, not only for the Continuation of the Species, but even to make Life agreeable: And those who set themselves against it, might, as prudently, oppose either Breathing, Speaking, or Eating. It is, as the Poet says;

The Cordial Drop Heav'n in our Cup has thrown, To make the naufeous Draught of Life go down.

BUT, I must not be understood hereby, to vindicate the Folly of those who to gratify this Passion run headlong into Ruin. It can never be justify'd but when Virtue and Prudence lead it on: For to pursue it at all Adventures, without Regard either to M crit in the Object, or Discretion in the Means of attaining it, is downright Madness.

The following Letter, which I lay before my Readers, occasion'd these Reflections.

To HENRY STONECASTLE, E/q;

SIR,

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Gloucester, Mar. 25. 1729

CINCE you have declared yourself a Friend to Love, and have treated that Subject with great

Tenderness and Compassion in regard to some of your Male-Correspondents, you will not fure refuse some In-

fruction and Advice, to a poor innocent Virgin, who

humbly implores it of you. I'll give you a faithful

Account of the Situation I am in, and how far I have

proceeded in an Affair which makes me very uneafy,

though I cannot in my own Mind condemn myself

about it. But I would willingly have the Opinion of fome one who better understands the World than I can

pretend to do: For I have too just a Sense of the Weak.

e nefs of my own Sex to think it's always fafe for a

Woman to rely on the Innocence of her own Intentions. But such are the unhappy Circumstances I am involv'd

in, that I dare not apply to my Friends; because they

would either be infenfible of my Cafe, or one Way or

other prejudic'd in it. I refolved, therefore, to have Recourse to your Judgment, and I beg (if you have that

Humanity in your Nature which you profess) that you

will confider my Condition with the Tenderness of a

· Parent. — Tell me if I have acted wrong, and in-

ftruct me how I shall guide my Behaviour for the

future. Talk to me with the Authority of a Father,

free from that Severity I dread from my real one .-

My Story is as follows:

'I'm a Gentleman's Daughter of good Repute in this City: He is of a gentile Profession, but not likely

to inrich his Family by it; which being numerous,

and his Estate small, I can expect but a very moderate

Portion. PHILANDER (fo I shall call the Person

who has made Application to me) has his Fortune in-

tirely to make: He has no immediate Expectations,

only is in a Way of getting Preferment one Time or

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126 The UNIVERSAL SPECTATOR.

other, but, in all Likelihood, he must wait some Years for it. Under these disadvantageous Circumstances, 'tis impossible to entertain any Thoughts of marrying; but I own to you, we are engaged in fuch a close Friendship, as will, I'm afraid, cause great Uneasiness, if it should end otherwise. However, PHILANDER has affur'd me he will never defire any Thing farther than the Esteem of a Friend, 'till his Affairs can embolden him to demand my Father's Confent; neither will he oppose any other Match that may offer to my Advantage. - Now, Sir, I intreat you to tell me, whether or no I have transgress'd in my Duty by going thus far without my Father's Knowledge, though · I'm determin'd never to marry without his Approbation. Ought we to lay it down as an indispensable Rule, that we never hearken to any Thing of this Kind but from our Parents? Or, may we not, (fince we have the Faculty of discerning what we like,) in some Sort, follow our own Inclinations, provided they are regulated by · Honour and Virtue? —— PHILANDER has Learning. Wit, and Good Nature, enough to make him efteem'd amongst those of his own Sex, nor can I think my Father would make any Objection to him excepting that of his Circumstances; but, indeed, that one is sufficient to make me dread acquainting him with our Affair; for I know he would reject fuch a hazardous Proopofal with Difdain and Anger. This, perhaps, you'll fay would be Prudence in my Father, and the Effect of Knowledge and Experience: I don't deny but that it might; and yet, Sir, give me Leave to observe, that when Age and Experience make People thus cautious. · and prudent, they are generally past these Enjoyments, · and their Passions almost extinguish'd, which renders · them unactive and fond only of Ease. Now, Youth is • bold and enterprifing: And to what End is this vigorous Principle implanted in us but to enable us to combat with Difficulties? And why should not I hope that it may in Time, (under the Guidance of Providence,) enable * PHILANDER to furmount those Obstacles which at present oppose, whereby my Duty may at length fall in with my Inclinations? — I'll ask but one Question more: ____'Tis, whether or no I am obliged to comply

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with whatever Proposal my Father shall approve of, without his absolute Command? — That I'll never dif-

obey. But, suppose I withstand all other Matches,

and PHILANDER should not succeed in the World ac-

cording to his Merit and Expectation; —— though I know nothing of Grandeur, I shall never venture upon

' Matrimony join'd with Poverty, nor am I frighted at

the Thought that I shall then die an old Maid.

DEAR Sir, your Direction in this Affair, will be

greatly useful to

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Your perplexed Humble Servant,

SYLVIA.

P. S. If you think fit to insert this, I beg you would do it speedily. — Good Sir, let your Answers

be full, and particular upon every Circumstance;

don't make a Jest of it, be serious, —— and speedy I beg once more: Consider I am a Woman, and natu-

rally impatient, and that even wife Men are fo in Cases

of this Nature.

IN answer to my Fair Correspondent, the best Advice I can give is, to arm herself with Patience: since, in all Likelihood, she will find abundant Occasion to make Use of it in the Course of this Affair. There feems to he before her a Scene of Trouble and Uneafiness, which I can't pretend to see the End of: And as she's entered too far to make an honourable Retreat, she must summon up all her Courage to support her through it. — I would not have her deceive herfelf: The Engagement she lies under, which she calls Friendship, is most assuredly Love: There can be no Love without Defire, and Defire unsatisfied is Unhappiness, which Unhappiness must subsist till the Defire which occasions it is either fatisfy'd or destroyed; but, neither one nor other is likely foon to happen in her Case, and consequently she must be long unhappy, and that in Proportion to her Love.

HER going this Length without her Father's Privity, was certainly imprudent: though now, perhaps, it may be most adviseable to keep it from his Knowledge, till some

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favourable

favourable Occasion offers. —— I shall not pretend to fix Limits either to a Child's Duty or the Authority of a Parent in Matters of this Sort: It is happy when they both agree: Only this Rule I think may be safely laid down; that if, on one hand, a Child ought not without the Parent's Consent to marry, so, on the other, no Parent has a Right to force a Child against its Inclination: And then, SYLVIA is not in Duty bound to accept any other Person her Father may propose, no, even though he should comand her; as, without his Leave, she ought not to bestow herself on PHILANDER.

OUR Inclinations are not in own Power, though in fome Measure the Regulation of them is so. Could we like because a Parent bids us, no Doubt Obedience would be our Duty; but since we cannot, and therefore to comply must make us miserable, the Law of Nature, which makes Happiness our laudable Pursuit, and its Contrary our reasonable Aversion, will justify a Refusal. All human Power is intended for the Happiness of those under it, and when exercis'd with any other View, becomes Tyranny and Oppression, and may lawfully be opposed: Reason acknowledges neither unlimited Authority, nor unlimited Obedience.

THE Sentiments of Parents and Children are usually widely different on the Point of Choice in Marriage. The first are apt to value Wealth too much, the last too little: These regard nothing but the Person, those the Fortune only; and both are equally in the Wrong. — Without Love, that State cannot be happy; but it can yet less be To without Money; enough, I mean, to furnish such Conveniencies of Life as the Parties have usually enjoy'd. The Luxury of the Age has introduced artificial Necessities, which are much more numerous and as preffing as our natural ones. Our Refinements have brought forth imaginary Wants, and they too must be satisfy'd or they will continually torment us. We must be cloathed and fed, and conduct ourselves, in Compliance to Custom, like other People in our Station: Otherwise, we forfeit that Respect without which our Pride will not suffer us to be at Ease; and for this Reason Money is become even essential to our Happiness. I defire

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I defire SYLVIA to confider this, and as her Letter fpeaks her a Lady of good Senfe, I leave herfelf to make the Application.



Bis Sex Cælestes, medio Jove, sedibus altis Augusta gravitate sedent, sua quemque Deorum Inscribit facies; Jovis est regalis imago. Stare Deum Pelagi, longoque serire tridente Aspera Saxa facit medioque a vulnere Saxi Exsiluisse serum; quo pignore vendicet urbem.

Ovid. Met.

To the Author of the UNIVERSAL SPECTATOR.

SIR,

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READ over some sew Days since a Lease and Release for Miss Ubiquity, a young Lady of about Thirty-nine. She gave me to understand, that the Title of Spinster did not please her by any Manner of Means. I told her it was a Term the Law had appropriated to Maiden Ladies, as one which did them Honour; for our Forefathers esteem'd a Woman for no acquired Quality fo much as her Housewifery; and therefore you fee, that in all Deeds a Lady of Title is called Dame, a Word in Use at this Day among the Country People, to figuify the Mistress of a Family. Miss Hyems, born in the Year 73, who accompany'd Mifs Ubiquity to my Chambers, answer'd, That she could not say what Reafon was to be found in the Law; but the thought it did not abound in good Breeding. For Example; A. B. of such a Place, Esquire, and Mary bis Wife, &c. Again, Mary Brush, of such a Place, Widow. How unpolite is this Manner of Expression? I wonder that among so many pretty Gentlemen to be met with in the Inns of Court, none of them has aimed at polithing the Style of Gi

the Law, and expunging these uncouth Terms. I reply'd. that the Law had too much Regard for Truth to admit of Ceremonies, which would introduce equivocal Terms, and put all in Confusion. I am sure, said Miss Ubiquity, it has as little Regard to Truth as good Manners, when it applies the Title of Spinster to a modern Maiden Lady. It once might be well adapted, when Parents knew no better than to bring up their Children to Spinning, Knitting, managing a Dairy, and raifing Paste; when they were kept in the Country like fo many Servants, employed all the Week in the perfecting themselves in these gentile Qualifications; never went out but to Church, and were as much fatigued with Lessons and and Homilies at their Return home, as they had been all the foregoing Week with the Drudgery of Family Affairs; when they were Slaves to their Parents till fit to be so to a Husband, which was never esteem'd by Age or Inclination, but by the Girl's being capable of managing a Family of her own, and having given Proofs of, her Œconomy, gained the Reputation of a notable Honsewise: But as the World is grown wifer, and that this uncouth Education is exploded, I think the Law ought to have some Complaifance for the refin'd Taste of the Age, and foften these rustick Terms.

INDEED the Customs of our Ancestors approach'd much nearer that of the Ancients (in Regard to the Fair Sex) than that of the Moderns. The former feemed calculated for the Preservation of their Names and Families, by bringing up their Children in an Habit of Frugality, which continued their Estates to their Posterity, till the new-fashion'd Breeding introduc'd Idleness and Profusion: I know a Gentleman in the Country, whose Daughters are the Jest of all the polite Ladies ten Miles round his Seat; for he is so very whimsical in his Humour, and so out of the Way in his Notions, that he thinks a Woman ought to be good for fomething more than to be look'd at, and had rather fee his Children at Church than at the Opera; nay, he is fo odd in his Way of Thinking, that he has taken great Care to have them well grounded in their Religion; and they have been brought up after such an antiquated Manner, that they really think the Adoration of the Divine Being so just and neces-

fary, that the first Thing they do in a Morning, after they have washed, is retiring into their Closets, to beg a Protection for the following Day, and return their Thanks and Praise for that of the Night past: and they are as punctual in this Exercise of Prayer and Praise at their going to Bed. In a Word, they are strangely illbred: but are very good Housewives: and will make excellent Wives. My Friend has gotten this ill Tafte by his converfing more with the Antients than with his Contemporaries. These old Gentlemen esteemed Housewisery so great an Ornament of the Fair Sex, that they not only speak their Queens and Princesses, but even their Goddesses, working at the Loom, embroidering, making some advantageous Use of their Time. The Perfian Quality had indeed a more refined Taffe; for Quintus Curtius tells us, they were firangely shock'd at Alexander's mentioning their spending their Time as his Sisters did, in Work. He was with the Persians as much out, in point of good Breeding, as he would be, who should ask a modern Lady, if she spun her own Linnen. I was one Day walking with my unpolish'd Friend, and he happen'd to fall upon this Subject. 'I wonder, said he, what a modern Lady, under the Persecution of Penelope, would have done to have amus'd fuch a Number of importunate Lovers; she could have had no Resource but that of Knotting, and I fear her gentile Education would not have fuffer'd her to waste the Night in ' loofing the Knots she had cast in the Day-time. My Wife was very unfashionable; she could not fing one ' Italian Song, was feldom at the Theatre, had no farther learned to Dance than what was necessary to a gentile Carriage; knew no other than her Mother Tongue, and, I believe, never read a Romance in her Life: But, to make amends for her Want of Breeding, and her unrefin'd Tafte, the never run me out a Shilling, was a prudent Manager, had good Sense, and my Estate is, by her Œconomy, (with a large Family, and 30 Years wear) in a more flourishing Condition than when ' I was first marry'd. My Neighbour Fellwell had a better Taste in the Choice of a Wife: His Lady has all the modern Perfections: She has learned French, Ltalian, Dancing, Singing, Dreffing, Musick, &c. But

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these Advantages are, in regard of her Husband, like his fine Equipage, to entertain others; for if there is ono Company at his House, or if she's not in Town, they are never produced; and you find her here in the Country always undress'd, ever chiding with her Servants, and never in Humour but when fome antient Oak proftrates his leafy Head, and hides his Glories in the Purse for Cards: or when some dirty Acres are transmuted into shining Liveries, to cloath lazy Fel-· lows, of no Use but to break the Hearts of her Coach-Horses. I cannot imagine whence our fine Ladies have learn'd fo false a Manner of Thinking, as to imagine that the being ignorant, and the Bubble of all who deal with them, carries with it an Air of Grandeur; that Idleness, and an entire Neglect of their Affairs, which must necessarily bring upon them Ruin and Contempt, speak a Greatness of Soul, and prove them above the Infpection of little Things: though the doing the very meanest is a necessary Consequence of Want of Œconomy, and obliges them to court the Smiles of the Tradefinan, to whom their Imprudence has indebted them; apprehend his being out of Humour; be terrified at every Rap at the Door: and be as careful to conceal their being at home, as they had formerly been vain in making a Parade with their Equipage. OEconomy itself, Cicero fays, is a good Estate; and he's a richer Man, whose Prudence enables him to lay up fomething out of a small Revenue, than he who runs out, and has a large Income. The late Queen ANNE did not think it below her to look into the Affairs of her Family; and the present QUEEN, doubtless from a Defign of publick Good, thinks they merit her Inspection. Her Majesty knows the Foible of our English Ladies, and no Doubt sets this Example, to ' shame them into a necessary Œconomy.' Thus far my Country Friend.

I believe I may appeal to Numbers, whose Experience can evince the Truth of what he advanced; for we seem more anxious for Shades than Essentials; nay, we quit the Substance for the Shadow; and to deceive the World, deceive ourselves. We part with an Estate, to gain the Character of being rich; and become Beggars, to be thought

thought wealthy: But, that I may not be tiresome by the Length of my Letter, I shall make this imprudent Management, and an Enquiry into the Reasons of it, the Subject of another, and I am,

Sir, Yours, &c.

K.



Alterius disces posse carere tuo.

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Tibullus.

From my House in the Minories.

wherein I shall distinguish between that active Kind of it, which is the Result of Choice and Reason, and speaks a noble Generosity of Soul that delights in doing Good, and that passive Sort which inslaves a Man to the Will and Humour of other People, making him a meer Tool; and which rather should be called a Cowardice of the Mind.——The first of these deserves Respect and Praise, the latter Ridicule and Pity: But to set this Matter in as clear a Light as may be, I shall give my Readers an Instance of them both.

FRANK THOUGHTLESS is one of the beft natur'd Fellows living; he's a Friend to every Body, and thinks every Body his Friend: Being honest, and without any Design he judges of others by himself, and from that mistaken Principle is unable to deny any Thing you ask of him, however inconvenient or unreasonable.

HE was bred up under an eminent Merchant, and though his Parents made him a very handsome yearly Allowance, yet, during his whole Apprenticeship the very Cloaths he wore were unpaid for, and his Pocket (the greatest Part of every Quarter) without a Cross: And

yet.

yet, himself all this while was guilty of no Extravagance, but only had not a Power of resusing whoever asked to borrow.

IT so happen'd, that within a few Months of the Time he was to serve, his Fellow-Prentice having an Affair with the Servant Maid that waited on the Merchant's Wife, and wanting to disengage himself, FRANK THOUGHTLESS was easily led into a new Intrigue with her, (though he dislik'd her Person) by being told she was in Love with him; the Consequence of which was, that she persuaded him to own a Child she was brought to Bed of seven Weeks after the Beginning of their Amour; and shortly after, less the poor Creature should be uneasy, his Good-Nature made him marry her.

THIS unlucky Step embroiled him with his Relations; his Father would not fee him, nor could be prevailed on to continue his Allowance; his Creditors came upon him, and he was thrown into Prifon. Here some Time he lay, until his Mother, whose Favourite he had always been, privately sound Means to pay his Debts, and set him again at Liberty: And then the Merchant with whom he before had lived, out of Pity and Compassion took him to be his Book-Keeper. In this Condition he might have gone on very happily, but his dear Wise very much affecting Finery, without any Consideration of his Circumstances, and he being able to deny her nothing, new Creditors became troublesome, and daily threaten'd him with a Gaol; to prevent which, his kind Master sent him Abroad to be his Agent.

BUT though he chang'd his Climate, he still carry'd the same Good-Nature along with him, and falling into Acquaintance with a petty Trader where he resided, was induc'd to lend him a Sum of Money with which he soon went off: And giving Credit to any Body that desired it of him, without having a Heart to make People uneasy about the Payment, in two Years Time he brought his Master's Assairs into a very bad Condition, insomuch that he was obliged to command him home again. I can't say what Treatment he would have met with for his Mismanagement; in all Likelihood his Master would have us'd him with some Severity; but it so fell out, that while he was on his Voyage homewards,

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his Father dy'd suddenly without having Time to make a Will, and his elder Brother being killed by Accident some little Time before, at his Landing, he received the unexpected and welcome News, of coming to an Estate of 1200 l. a-Year, with a great deal of Ready Money.

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THE first Thing he did, was, to make up his Master's Losses, with all due Acknowledgments for his many Favours: He paid his Debts, and had nothing now to do but to enjoy the Happiness Heaven put into his own Power. So foon as his Equipage could be made ready, his Spouse and he set out for his paternal Seat, and were met by the Gentlemen of the Country and his Tenants on Horseback with all imaginable Rejoicing. Here a new Scene of Life began, but honest FRANK continued just the fame good-natur'd Man he was before: Though he hated Drinking, and his Constitution would not bear it, yet, to oblige his Neighbours, he was very feldom fober; his House was like an Inn, and himself the Slave of all the Company. He kept fine Horses for other People to ride, and a Pack of Dogs though he took no Delight in Hunting. Rather than disoblige his Steward he pass'd his Accounts without examining: He let Leafes upon whatever Terms they were defired, and lent Money to all the needy People in the Country. In fhort, he could refuse nothing that he had a Power to grant. But, however useful this Disposition might prove to others, it soon became very prejudicial to himself, and involv'd him in a thousand Difficulties. His Ready Money was all spent, and his Estate pretty much incumber'd, when in Compliance with the inconfiderate Defire of a few Friends, he stood Candidate for a neighbouring Borough, and at a vast Expence procured himself a Seat in Parliament. This brought him to London, where his Good-Nature gathered about him a Crew of Parafites and Sharpers: His Affairs grew daily worse and worse, his Estate was fold by Piecemeal, but his Temper was not alter'd; for he never difagreed with any Body. Whatever Diversion was proposed, he still made one: Was it to an Opera, or to the Gaming-Table, to Church, or to a Bawdy-House, 'twas all the same to him. When going about Affairs of the greatest Consequence, if you press'd him but to take the Air with you, he was not able to refuse: and though uneafy all the Time, and in Pain to get away, he had not Fortitude enough to tell you fo. If you importun'd him to lend you Money, he would rather borrow it at high Interest than deny you. Though Play was what he neither lov'd, nor understood, he had more Complaifance than not to oblige the Company he fell into, and thereby lost great Sums: By which Means, and his many other unhappy Proofs of Good-Nature, he was

forced to fell the last 400 l. per Annum.

AFTER his Debts were cleared, there remained about 2000 ! with which (having no Child, and his Wife dead) he purchased an Annuity, and intended to retire into the Country, and there pass away quietly the Residue of his Days. Every Thing was pack'd up, and a Place taken in the Stage-Coach, when the Evening before his Journey, a Letter came to beg the Favour of his Company immediately at a Tayern not far off. He found a Friend there, under Arreft, for a Debt of 4000 1. and though many Times he had been a Sufferer on the like Occasions, he was soon perfuaded to enter into a Bond jointly with him for the Payment of that Sum. Confequence of this was, that his Friend in a few Weeks got over with his Effects to Holland, and poor FRANK was clapp'd in Prison, where he at present lies, in Expectation of being releas'd by an Act of Grace.

Good-Nature in Excess is Folly, and makes a Man the Property of every one that has to do with him. To be friendly, generous, and beneficent, is commendable: But our Kindnesses ever ought to be guided by Discretion, and consistent with our own Welfare; for it is preposterous to think of doing Good to any Body in such a Manner as must bring on our own Ruin. We own much to others, but much more to ourselves; and he who is not his own Friend, how far soever he may be brought to serve another, can, properly, be a true Friend to no Body: His Compliance is a Weakness of the Mind, and what he does is not an Act of Friendship but of Foolish-

ness.

NOTHING can really deferve our Thanks which is not voluntary; and therefore, he who is unable to refuse, merits little by complying. He yields to our Importunities but for his own Quiet, and is our Friend for

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this one only Reason, because he has not Resolution to be otherwise.

WE ought always to carry about us a general Good-Will towards all Mankind: Every kind Office in our Power, confiftent with our own Happiness, we ought to do them: We should excuse and overlook their Failings, and be ever ready to oblige and please. But our Favours should be distributed with a due Regard for Merit, and those who deserve best should share the most of them.

Disposition, that they presume not to chuse for themselves in any Thing, but are always guided by the Opinions and Inclinations of those they converse with; they never dare dissent, and are as various as the Company they fall into. If they are virtuous, they are so by Accident.

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IT is a great Misfortune to be of this unhappy Tem. per, fo widely different from that Good-Nature which is the Refult of Prudence. HONORIUS is remarkable for There is ever a courteous, affable, and chearful Serenity in his Countenance, and an obliging Turn in every Thing he fays or does. Though he cannot comply with your Request, he gives such good Reasons for his Refusal, that it is impossible to be disgusted. When he mentions the Faults of others, it's with Tenderness and Concern: when he praises, 'tis with an apparent Satisfaction. When he can ferve or please another, he does it readily, without waiting to be folicited. If he hears of Merit in Distress, it never fails to find a Friend in him, but he's no less an Enemy to every Kind of Vice. Though he's never in a Passion, he can refent an Injury; and while his Generofity of Soul induces him to Pardon, his Reason makes him avoid the Person that has once abus'd him. He judges for himself in all Things, and gives into the Sentiments of other People but just so far as he thinks them reasonable: and yet when he differs from them it is without Warmth or Prejudice. He advises without affuming, not to flew his own Wisdom or Superiority, but to advantage those whom he regards; and is not in the least offended if they don't think fit to follow it. He keeps close to Truth in all his Words, and to Virtue in all his Actions. He flatters none, and yet obliges all. His Mind is without Pride, Envy, or Hypocrify.

He rejoices at the Happiness of others, and is the Friend of all Mankind.



Auri Sacra fames.—

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From my House in the Minories.

T T is to me aftonishing, fays that immortal Prince, that Christian Heathen MARCUS ANTONINUS, that Man, (allowing Mercy to be the most aimable Attribute of the Gods, and having daily Instances of their Forbearance notwithflanding the repeated Affronts offer'd,) can have the Heart to injure his Fellow-Creature, or even to return Wrongs; for if the Gods were so severe in their Punishment, and measur'd with the fame Measure Mortals do, one only Offence would be sufficient to deprive us of Life. Who, continues he, can be cruel, either through Wantonness, Revenge, or filthy Lucre, deserves not the Appellation of Man; for Man the Gods (as is evident by his Make) defign'd an inoffensive sociable Creature: He is not furnished with one natural Instrument for Cruelty, but with many for Mercy and Compassion: He has two Eyes to behold and commiserate the Indigent and Helpless: He has two Feet to carry him to the Temples, to praise the Gods; and to those who want his Assistance, to imitate their Goodness, he has two Hands to distribute and affist on elther Side: He has a Tongue to plead for the Widow, Orphan, and helpless Prisoner; he has a Heart to love the Gods, Understanding to know Evil, and Discretion to chuse what's Good: He has not the Horns of a Bull, the Hoof of a Horse, the Claves of a Tyger, the Teeth of a Lyon, or the Venom of a Serpent; for as the Gods are merciful, so have they defign'd us mild and compassionate, and Nature has given us no Means on Instruments for Revenge and Mischief.

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THUS far that good Emperor, in a Letter to his Friend Antigonus: But where the Love of Money has once taken Possession of the Heart, there is no Beast so cruel as Man: They feek their Prey to fatisfy their Hunger, which may be appeas'd; but the Avaricious can never be fatisfy'd, and none escapes him with whom he is able to cope. Covetousness banishes not only every Virtue, but even Humanity itself: and changing Nature, the Groans of the Oppress'd become Musick, and the Miferies of Mankind a grateful and delighting Spectacle. What Miferies has not this Vice brought upon whole Nations? How many have been made defolate by Avarice? There is scarce a Crime which does not take Rise from the Auri facra fames. This makes the Minister betray his Truft, and fell the Prosperity of his Country: Instigated by this infatiable Thirst of Riches, Men not only prostitute their Wives and Daughters, but give up their Liberties, and joyfully exchange their native Rights for gilded Fetters. There is nothing the Avaricious will flop at: Murder, Treason, Sacrilege are puny Crimes, and Gold renders them imperceptible, appeales or prevents the Stings and Remorfe of Conscience, argues and convinces. Avarice corrupts the Judge, fides with the Powerful, and treads the Poor under Foot. Where a Man once is enflaved by the Love of Money, he never asks what's just, but what's lucrative; not what's reafonable, but what makes for his Interest. Did the Life. of a Son or Father stand in the Way of such a Man's Gain, he would think it no Crime to remove him. what is more unaccountable, this Vice not only renders ns cruel to others, but even to ourselves: We hasten our End to cram our Coffers, and for the Pleafure of heaping up useless Sums, we deny ourselves needful Sustenance. This is not, however, the only Punishment of the Covetous, I don't fay of the wicked Covetous, (for I lay it down as a Maxim, that the Avaricious can never be just;) the Hand of Providence follows them, and they seldom fail of Punishment in this World; their insatiable Thirst commonly decoys them on to Ruin. Marcus Crasfus, though the richest Man in Rome, could not be fatisfy'd: His Defire of more Gold engag'd him to make Wan on the Parthians, in which he fell with 30,000 Romans.

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140 The UNIVERSAL SPECTATOR.

When his Body was found, these People pour'd melted Gold into his Mouth, that he might, as they said, have his Fill of what he sought (when dead) though the Trea-

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fures of the Earth could not fatisfy him living.

IN the Time of Marcus Aurelius, a Country Peafant came to Rome to complain of the Avarice and Injustice of the Romans. I will, as it makes for the prefent Subject, give an Abstract of the Speech he pronounc'd in the Senate: and as it may divert the Reader, a Description also of his Person and Figure. Two Reasons contributed to his gaining not only an Audience, but the Preference of being heard the first of those who had Complaints to make; one was his hideous Figure; the other, the Rule of the Senate to hear the poor Complainant before the richer. As to his Drefs and Person, take them in the very Words of the Emperor. 'This Peafant had a little Face, thick Lips, hollow Eyes, a fwarthy Skin, and frizzled Hair; his Beard was long and thick, his Eyebrows hung over his Eyes, and his Breaft was hairy as a Bear; he was bare-headed, wore Swineskin Shoes, was cover'd with Skins for Cloathing, which were girt with a Rush Girdle, and carry'd a Club in his Hand.' He begun his Oration thus: O Confcript Fathers! O fortunate Nation! I Mileno, a Peafant c living on the Banks of the River Danube falute you, onoble Senators; and I pray the Gods may fo inform my Tongue, that what I shall utter may be of Use to my Country, and an Help to you in the Governing the Commonwealth with Juffice. Our offended Gods having forfaken us, Fate has given our Country a Prey to you Romans; for had we appeas'd the Deities, you could e never have triumph'd over Germany. The Honour you have gain'd by your many Victories is undeniably great, and no less will be your Punishment in a future State, for the Cruelties you have committed; for the Captives Cries for Inflice are not scatter'd in the Air; they pierce the Heavens, and reach the Throne of Jove. My Forefathers inhabited the Banks of the Danube, and as Occasion required, either withdrew up the Country, or return'd to the River; but your infatiable Thirst after the Goods of others, and boundless Ambition of extending your Dominion are such, that neis 6 ther

ther the Sea can fatisfy your Avarice, nor any Distance fecure us the Possession of our Lands: But we have this Comfort, the Gods are just; for did not the Oppress'd depend on their taking his Cause in Hand, Life would not be worth his Care. This I fay, because I rely on Providence, and hope, as you have wrongfully, and without Cause cast us out of our Homes, so will you, by some other Nation, be justly driven, not out of Rome only, but even out of Italy; for with us Germans we lay it down as a Maxim, that he who violently possesses himself of the Goods of another, ought in Justice to be deprived of what is legally his own. Whatever Impression the Meanness of my Appearance may make, know, I have Reason to distinguish between a just Possession and a tyrannous Usurpation: and from the Equity and Power of the Gods I am fatisfy'd, they can and will spoil the unjust Invader, in an Instant, of all he has been gathering for a long Series of Years, and restore to the Injur'd the Losses he has sustained in as long a Tract of Time. If the Wicked flourish, do not imagine, though the Gods fuffer, that they approve the Crimes: Vengeance, though flow, is fure, and a Time of Reck'ning will come. O Romans! to me nothing is more aftonishing, than to hear, that Men who have unjustly possess'd themselves of what they cannot lawfully claim, have any Peace, can take any Reft: fince they must be sensible they affront the Justice of the Gods, and have made them their Enemies. And it is not less wonderful to see Virtue banished, and Vice fo triumphant: that the Reins are fo loos'd to your Paffions, and that your Avarice makes you esteem even the Miseries of others Riches, and your own immense Sums Poverty itself. I make no Distinction of Men or Nations, but I affirm, that who, flighting his own Possessions, covers another Man's, is accurfed to the Gods. Your Riches, O Romans! have fivell'd your Pride, and Pride has blinded you to your own Interest: You call yourselves Lords of the World, yet are you Slaves (and do not fee it) to your Avarice. Your Houses are not fo crammed with rich Furniture, as your Hearts are filled with filthy Covetousness, which will in the End prove your Destruction; for who thirsts af-

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ter Riches, is careless of Glory. A good Name springs from brave and generous Actions, which is incompatible with Avarice; and Fame loft, renders a Nation def. picable, and a Prey to others. Hear me, you Romans: and I befeech the Gods ye may not only hear but profit: Ye condemn Adultery, yet are Strangers to Chaflity; and are lavish in the Praise of Temperance, but · live in the greatest Excess of Luxury; ye cry up Patience as a Virtue, yet not a Man of you will put it in Practice; ye blame the Slothful, and live in enervating Idleness; ye detest Avarice, and ye are all Robbers; in a Word, Virtue has your Tongues, Vice your Hearts. This I fay not of the Romans in Illyria only, but even of you Senators, to whom I now address my felf. Your Motto on your Arms, Romanorum est debellare Superbos & parcere Subjectis, is ill chosen, and you would do well to fay, Romanorum est spoliare Innocentes & reddere Subjectos; for your Ambition is the Destruction of the Peaceable, and your Avarice makes vou rob the Laborious. What Right had you Romans to our Lands which you have invaded, and of which you have posses'd yourselves? What Injury from us could incite you to Revenge? truly none; for we never heard of you 'till we felt the Effects of your Tyranny; we heard your Name, and felt your Cruelty at one and the fame Inftant. He who is rich takes from and oppresses the Poor; the Eye of the Covetous never can be fatisfy'd, neither will his Hand abstain from Rapine. Can I for this blame the Gods as careless Spectators? No, it must be attributed to the Audacity of Man: The Gods are just; and as by Violence ye have become Tyrants, so by their Justice shall ye be made Slaves. Do not vainly imagine, that it was your Bravery, your Conduct or Discipline that gave you the Victory over us Germans: No, we are not in any of these Points your Inferiors; but we had offended the Gods, and you are the Instrument of our Punishment in their Hands. The Vices you found in Germany, not the Arms you brought from Rome, were the Caufe of our being conquer'd. What then, from our Example, ought you not to expect, who are no Way behind us in your Wickedness? And what Reason have you to imagine

imagine that the just Gods will be partial in your Favour? As this Part only regards my present Subject, I shall conclude this Paper with the Decree of the Senate in regard of this bold Peasant, which was, That his Speech should be enregister'd, he himself made a Freeman and a Senator, and maintain'd out of the publick Treasury.

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Amici vitia si feras, facis tua.

Publ. Syrus,

From my House in the Minories.

To HENRY STONECASTLE, Efq;

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HE happiest Use we can make of the ill Conduct and Missortunes of other People, is, to regulate our own Actions, and take Warning by

their Example. Perhaps the following Relation may be in some such Manner serviceable to your Readers,

and with that View I fend it you.

Lady, (whom I shall call CAMILLA:) She is of a

meek, affable, and obliging, but withal of a ferious

Temper, one that places the chief of her Delight in

the Conversation of an ingenious Friend. And such CAMILLA thought she had found in FLORIMEL,

whose natural Sprightliness and Gaiety made her every

where agreeable, and infenfibly led her into all Sorts

of Company. —— As her highest Aim was to be ad-

mired, DORIMANT a Man of Intrigue, by the irre-

fiftable Force of Flattery, eafily found Means to be dif-

c tinguished by her. From a siender Acquaintance they

foon became Intimates, and from Intimates ardent Lo-

vers. But, there being some Difficulties on DORI-

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MANT's Side, which hinder'd him from professing his * Paffion publickly, their Interviews were kept fecret. s and a private Place appointed for that Purpose, where CAMILLA (whom FLORIMEL had made her Confi. dent,) was often present, and found a generous Satisfac. tion in doing them any little Services: wishing nothing more than to fee the Union of their Hearts compleated by a happy Marriage. But this was not the Intent of DORIMANT, who continually started new Causes of

Delay, and carry'd on Affairs with the utmost Privacy

for near a Twelvemonth; CAMILLA's Friendship

making her keep all this from me.

NO Day pass'd in which FLORIMEL did not see CAMILLA: Their Intimacy was extraordinary: I wonder'd at it, and told CAMILLA, I fear'd that FLORIMEL was not the Friend she took her for; that Ine was remarkable for her unguarded Levity, avoided onot the most dissolute of Company, nor thought any Thing too gay for her: That she went the greatest Lengths for a Woman of Honour, and if such a Freedom of Behaviour did not subject her to be tainted with the ill Morals she made so light of, yet she would furely feel the Effects of it in her Reputation, and in Consequence her Companions must bear their Share, Withal, I told her, how ftrange it feemed to me, that · Persons of such contrary Dispositions should affect so firict a Familiarity: and that I fear'd somewhat I was onot Master of must be the Reason. I therefore entreated her with the greatest Earnestness to withdraw herself from FLORIMEL's Acquaintance, unless she could perfuade her to reform her Conduct. But my Admonitions carry'd little Weight; CAMILLA was fo preposses'd in Favour of her Friend, that she let me know In fine could never think of dropping her, that the was fully fatisfy'd of FLORIMEL's strict Virtue, though in fome Things her fprightly Temper made her too negligent of Forms; but for her own Part, as the always was more referved and cautious, no Scandal could be turn'd on her, and the hop'd I found no Caufe to blame

ISAID no more, being unwilling to discompose CAMILLA, who was growing warm in Vindication of

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her Friend: But not long after, coming home unexpectedly, I found her all in Tears, and with much Difficulty got from her the Occasion of them. told me the whole Affair of DORIMANT and FLOW RIMEL: and how far herfelf had been affifting in it. That having been informed of a flanderous Report, industriously spread Abroad, as if she was privy to a criminal Amour between them: the resolved immediately to acquaint FLORIMEL of the World's Ill Nature. and defire her to clear them both by a speedy Conclufion of the Match: But flying to her with the News, and entering her Chamber without Notice, to her great Astonishment, she surprized the Lovers in such an indecent Manner as convinced her of their Guilt. That an high Refentment of the Injury done her by FLORI-MEL, in making her an Instrument of her Crime: Sor-Fow and Shame for her own Indifcretion and the Preindice her Reputation fuffer'd: Pity for her fallen Friend: with the dying Remains of an affectionate Esteem, which still attempted to plead for FLORIMEL: All these Passions struggling in her Breast at once, enforc'd those Tears which I had seen; though nothing could express the Uneasiness of her Soul. I comforted her all I could, and told her, I did not wonder to find this ill Confequence attending FLORI-MEL's imprudent Freedoms and the Company she kept : for to be often Witness of Immorality in others is the ready Means of coming to practife it ourselves, the Horfor of it by Degrees wears off, and becoming habitual it becomes agreeable: That as FLORIMEL could publickly fuffer herself to go to the utmost Brink of Virtue, it was no Wonder the might be wrought upon to go farther privately. However, as the Cafe stood, I advis'd her never more to endure the Conversation of such a Person, or scarce think of her with Regard or Pity, lest by suffering her Heart to be soften'd towards her as a Friend, she might find Excuses for the Criminal. This, I told her, was the only Way of vindicating her own Character, and taking off the Blemish already thrown upon it; and this, my Regard for her obliged me to infift upon. ____ She thanked me with fome Emotion, her Eyes overflowing with a new Stream of VOL. L

146 The UNIVERSAL SPECTATOR.

Tears, which, however, she affured me, did not rife from any Unwillingness to obey my Commands: For • the had before determin'd wholly to break off all Acquaintance with FLORIMEL; but she wept now through Shame of having neglected my kind Advice, which would have faved her from the Blame she must expect from a censorious World: She lamented her own Credulity, and wonder'd fhe had fo long been blinded, • fince now the could recollect a thousand Circumstances which might have given her a just Suspicion of what fhe found too true: and trembled when the reflected on the Danger she might herself have fallen into, had not this lucky Discovery prevented. — In short, CA-MILLA faid on this Occasion every Thing that could express Concern, and requesting me to let her take one Iast Farewel, (which I consented to,) gave me her fo-Lemn Promise, never more, if possible, to see the wretched FLORIMEL. Accordingly the went next Morning. They both flood filent for a while; but that Silence expressed more than the ftrongest Rhetorick could do, the One's Resentment, and the Other's Shame. After some few Moments, CAMILLA recovering herfelf, thus began: I come not, FLORIMEL, to upbraid your Loss of Honour,—long loft, I fear, and what you fet no Value on: — But wherefore has my Love, my Friendship been abus'd so grossy? - Why has my Name, my Innocence been made Use of to assist your Crime? - Ah! * cruel FLORIMEL! could you not be guilty but you must s draw me in to bear a Part? Did you think to save s your Reputation by the Sacrifice of mine? Or, that your Wickedness would be less by having a Companion in it? But know, that I shall find a Way to justify my felf to all the World, and clear my Fame, till by your Means, unspotted: While you will be the common Subs jest of Reproach, will be despised, and (for my Wrongs) * unpity'd: ___ Nay, at last, I make no Doubt, will be s abandon'd by the very Man who has loaded you with Infamy. - I wish, however, the World may have more Compassion on you than you have had on me: I wish you may repent, and leave your Crimes,

and, if it's possible, I still can wish you Happiness.

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- O lost FLORIMEL! though once so dear, farevel for ever! In Vindication of my own Character I

* never must see you more. — Thus saying, she left the Room, and has since that Time industriously avoided

all Places where possibly they might meet.

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Your Humble Servant

MENTOR.

The foregoing Story may furnish out several useful Lessons for the Conduct of human Life. By Floring Lessons for the Conduct of human Life. By Floring Lessons which keeps Vice at its proper Distance: Our Nature is so susceptible of its Insection, that we should never suffer it to come near us: For if we do, it will allure us on so insensibly, from one Pleasure to another, which it represents as innocent, that we shall scarce perceive we have wander'd from the Paths of Virtue, till we are far enter'd into the high Road to Destruction.

TO be careless what others say of us, is a satal Error. The Fear of Insamy is the Shield of Virtue, which should never be laid down. To be negligent of our Character, makes us negligent of our Conduct. It's not enough that we are virtuous, we must be careful also to appear so; and publickly discourage Vice in others, as well as refrain from the Practice of it ourselves. We countenance Wickedness when we don't reprove it, and to suffer it in our Presence is next to the Commission of it, and usually ends there too.

CAMILLA's Mistake may caution us against inconsiderate Friendship, contracted rashly, without a due Regard to the Disposition and Reputation of those we engage with. Our own good Name depends on the Behaviour of our Intimates, and we ought in no Case to assist them, without examining if their Designs are virtuous.—True Friendship is very rarely found; there are so anany precious Requisites to its Composition, that com-

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monly it is adulterated, and instead of being the richest Cordial, becomes a virulent and deadly Poison.

I cannot better finish this Discourse, or oblige my Readers more, than by saving from being lost a Fragment of the finest Genius of the Age, on Friendship.

IN Pliny's Natural History, we find a curious Receipt for making the Roman Friendship; a Cordial that

was univerfally esteemed in those Days, and very few Families of any Credit were without it. In the same

Place, he fays, that they were indebted to the Greeks for this Receipt, who had it in the greatest Perfection.

THE old Roman Friendship was a Composition of several Ingredients: Of which the Principal was Union

of Hearts, (a fine Flower that grew in feveral Parts of

* that Empire,) Sincerity, Frankness, Disinterestedness, * Pity and Tenderness, of each an equal Quantity. These

were all mix'd up together with two rich Oils, which

they call'd perpetual kind Wishes and Serenity of Tem-

* per; and the whole was strongly persumed with the Desire of Pleasing, which gave it a most grateful Smell,

and was a fure Restorative in all Sorts of Vapours.

THIS Cordial thus prepared, was of fo durable a Nature, that no Length of Time could waste it! and

what is remarkable, fays our Author, it increased in

Weight and Value the longer you kept it.

THE Moderns have most grossy adulterated this fine Receipt. Some, indeed, of the Ingredients are

not to be found; and what they impose upon you for

Friendship is as follows. ——Outward Professions (a common Weed that grows every where) instead of the

Flower of Union: The Defire of being pleased, a large

Flower of Union: The Desire of being pleased, a large Quantity; of Self-Interest, Convenience and Reserved-

ness, many Handfuls; a little of Pity and Tenderness,

(though some pretend to make it up without these two

* last;) and the common Oil of Inconstancy, which, like

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our Linseed Oil, is cold-drawn every Hour, ferves to

mix them altogether. — Most of these Ingredients

being of a perishable Nature, it will not keep; and

fliews itself to be counterfeit by lessening continually

s in Weight and Value.

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The poor Ogulnia on the Poet's Day,
Will borrow Cloaths and Chair to see the Play;
She who before had mortgag'd her Estate,
And pawn'd the last remaining Piece of Plate.

DRYD. JUV.

From my House in the Minories.

7 HAT are call'd Misfortunes in Life, are, for the Generality, no other than the necessary Confequences of our Actions. Want of Judgment is the Source of the greatest Part of our Miseries; and we, in Indulgence to ourselves, throw that Fault on some unlucky Planer, which is entirely owing to our own unlucky Way of Thinking. We are precipitate in onr Determinations, and conclude that the wifeft Course which most flatters our Inclinations. Were Canfes and their Effects well confider'd; would we banish for a while the natural Complaifance we have to gratify our Inclinations, and examine well the Confequences of our Procedure, we should not so preposterously lay the Blame on Fortune, of what is the necessary Result of our own Folly. Let us endeavour how we will to shuffle the Fault from ourselves, the World, which does not examine with the fame Tenderness, will clap the Saddle upon the right Horse, and be so far from favouring us in the Examination of our Conduct, that they will take a malicious Pleasure in aggravating the Stupidity of our Procedure, as it is a tacit Encomium on their own prudent Management. Bijouletta never once made a Reflection in her Life, nor thought of the Confequence of humouring the Extravagancies of her Fancy, till it was too late to ward against them; and she was in Want of Necessaries before she had the least Idea of Poverty, though every Action was a Step towards it; like those People who never think of Death, till they are past a Possibility of living: tho H 3 Reflection

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Reflection would make them fenfible that every Day which passes they have twenty four Hours less to survive. Had Tom Careless asked himself this Question, If I can't live within the Compass of 3000 l. a Year, how can I live upon nothing? he would not have been in a threadbare Coat. shabby Wigg, and splash'd Stockings, beating the Hoof to find fome Place where he might dine gratis, or upon Credit: But the Pleasure a fine Equipage afforded, and the Honour of being feen in what the World calls the best Company, left no Room for Consideration: His gilt Chariot, great Expence, and Play, were fo many Guides to conduct him to the Fleet Prison, where he was supported by the common Basket, till the last Infolvent Act changed his Begging at a Grate to the Spunging on his Acquaintance at large. Some Men are fo devoid of Reason, that nothing, no Slights, no Suffering can prevail upon them to have Pity on themselves. I have heard of a Gentleman, who, having fool'd away a plentiful Estate, was by the Charity of his Friends enabled to fet up a Coffee-House in the King's-Bench Prifon, and this Business gave him scanty Bread. Estate, after some Time, fell to him, and restor'd him to Liberty; but the Land-Tax was fo high, Tenants were often fo much in Arrears; and he found fo much Trouble to account with his Steward, that he turn'd it into Ready Money: Ready Money was obnoxious to Care, it was not fafe in his House, it was dangerous trufting Bankers; wherefore he laid it out in Pleafures, and was foon reconducted to the fame Prison, and set up a Tap-House. He was again releas'd by the Inheritance of a third Estate, which he as prudently managed, and died in a Gaol, a poor despis'd Servant to an Ale-Cellar. Could any one call this Man a reasonable Creature? Certainly no; a Dog has more Sense than a Man of this Character: Beat a Dog for coming into a House, and he'll ever after fly the Door; but the most severe Suffering could not open this Person's Eyes to his Follies, or make him avoid that Road which Experience shew'd led to Want and Misery. He had an innate Meanness of Soul, and a Stupidity which were incorrigible, and render'd him a Difgrace to human Nature. When a Man has had no Pity on himself, let him not complain

that the World is void of Compassion, or attribute to his Misfortune and Poverty the Contempt he meets with. and the Slights he bears, which are the just Punishments of his Folly. The Example of an inconfiderate Wretch, which I have already given, is a known Truth: I shall fubjoin another, which is also Matter of Fact, tho' the Man was less blameable; for he had a Resource, and depended on it; had not had the Advantage of Eduaction, like the former, but shew'd an Ambition, which had it been guided by Judgment, would really have been Praise-worthy. A Journeyman Baker in the City was the next Heir to a very confiderable Estate; but his Father's Extravagance (as often the Sins of the Father fall heavy on the Son) was the Cause of his being neglected by his Relations, and brought up by the Parish. He had often talk'd to the Family of his Expectations, and was very generous to his Mafter and Fellow-Servants in his Promises. One Day when he was not at home, a Gentleman enquir'd of his Master if Mr. - did not live there? and being answer'd in the Affirmative, but that he was out about his Bufiness: The Gentleman said he would wait his Return at the next Tavern, and defir'd he might/be fent to him. Accordingly when he came back, the Master and Man went to the Place appointed; where, in few Words, the latter was told, that by the Death of fuch a Relation he was become Master of 1,000 %. a Year. The young Fellow was put into Possession, without Trouble. In few Weeks after he came rattling to his Master's in a Coach and Six, and told him, he must of Necessity leave the Management of his Business for a little Time to some Friend, and, together with his Mistress, (the Baker's Wife,) go down to his Seat, and be Witness of his good Fortune. After he had kept him and his Spouse a Month, (as long as they durst be from their Business,) he brought them up to Town, and, in Return for former Kindness, made 'em a Present of a hundred Pieces. He told his old Master at taking Leave, as he had the Estate of a Gentleman, he would endeavour at the Qualifications, and make the Tour of all the Courts of Europe. Dissuasion was to no Purpose; the Idea he had receiv'd of the Advantage accruing by Travel, made him deaf to the Remonstrances of his Friends, who faw he: H. 4.

152 The UNIVERSAL SPECTATOR.

he already was enamour'd with Figure, and liv'd much above the Income of his Estate; of which, when he was reminded, he would answer in a jocular Way, he had a good Trade in his Belly, and cou'd not break till he broke his Neck. His Expences abroad, in which he observ'd no Medium, made a considerable Rent in his Estate, and he soon wore it out at his Return. Having nothing left, he engaged again with his old Mafter; and when he was asked by his Acquaintance what he could think when he acted so imprudently? Why, faid he, 1 thought of nothing but my Pleasures; my Estate gratified my Inclinations while it lasted; and now it's gone, has left me this Advantage, I have seen more of the World than any Journeyman Baker in Town, and I dine at my

Master's Table, which I never did before.

THE Vanity of appearing greater than we are, is ever attended by fatal Consequences: in the Interim makes our Lives wretched, and never answers our Defign. We have as many who calculate our Rents and Expences as we have Acquaintance; the World fees through us; and instead of paying us a Respect which we endeavour to purchase by our Ruin, we only furnish Matter for Ridicule, and make ourselves the Jest of all who know us; fo that we lavish our Estates to deceive ourselves. Brillante, no Doubt, when she appear'd at Court in a Gold Brocade Gown and Petticoat, thought all who took Notice of her Drefs, admir'd her Fancy, and conceiv'd advantageous Ideas of her Fortune: when they pointed at her as an extravagant young Woman, whose Income could not support her Figure, and who was therefore in the high Road to Beggary: By the Ill-natur'd fhe was laugh'd at; by the Humane fhe was pity'd. Vergetta is another who is the standing Jest of the Quality: Her Husband is a Tradesman; yet she is ever at Quadrille with People of the first Rank; has her Chariot, and keeps her Chair by the Week; while her Plate, or Jewels, from Time to Time, go to the Pawnbrokers to furnish out her Purse for Play. Those who don't know the Streights she is often in, say the has an Intrigue with some Person of Quality, who supports her Figure; those who do, despise her; so that her Character suffers on the one Hand, and and Sen the who fine raif Tor Fin a V inft ing ren fuc the

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and her Vanity very justly forfeits all Pretensions to good Sense on the other; while Vergetta flatters herself that she is esteem'd, respected, and admired, and that those who are condemning her Conduct, are applauding her fine Taste. Hebes thinks his Equipage does him Honour, raises Envy, and makes him admired by the whole Town; whereas there are none who take Notice of his Finery, but immediately reslect upon him as a Fool and a Villain; and add, that were it not for certain Reasons, instead of shining in a Glass Chariot, he would be peeping through Iron Grates. Did People know how differently they and the World judge, they would not be at such Pains and Expence to purchase Contempt, and have their Follies made the common Table-Talk.

TO those of Hebes' Character I think may very justly be applied the following Couplet from Dryden's Juvenal.

The Luxury of Rome will know no End; For still the less we have, the more we spend.

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The Gods to curse Pamela with her Pray'rs,
Gave the gilt Coach and dappled Flanders Mares,
The shining Robes, rich Jewels, Beds of State,
And, to compleat her Bliss,— a Fool for Mate.
She glares in Balls, Front-Boxes, and the Ring,
A vain, unquiet, glittering, wretched Thing?
Pride, Pomp, and State, but reach her outward Part:
She sighs,— and is no Dutchess at her Heart.

POPE.

From my House in the Minories.

O Duty is more incumbent on Parents, than to place their Children well in Marriage. Reason, Nature, and the publick Good require this: and the Neglect of it excuses very much the Disposal of themselves.

154 The UNIVERSAL SPECTATOR.

themselves. — By marrying them well is commonly understood the securing to them a large Store of Wealth, Where that is, sew imagine Happiness can be wanting: but this is a fatal Error, as too too many miserable Creatures prove; and nothing in the World can give it, but mutual Love, Esteem, and Tenderness. — I shall take another Occasion of enlarging on this Subject, and at present entertain my Readers with the following Spanish Story.

I N a pleasant Villa, about fifteen Leagues from Madrid, liv'd a Lady nam'd LOUISA: bless'd only with two Daughters, ELVIRA and JACINTHA: but posses'd in them all that Felicity which the fondest Mother can receive from the best of Children; an Happiness (which few have Hearts human enough to relish, and fewer still the good Fortune to enjoy,) unmix'd with any Uneafiness, but such only as resulted from a Concern for their Welfare, and a Defire of feeing them well disposed of in the World. - Their Birth, Fortune, and fine Accomplishments would not suffer them to be long concealed: Don ALONZO, a Gentleman of a noble Family and large Estate, address'd the Eldest: very much to the Satisfaction of LOUISA, who in the common Traffick of the World, could scarce expect a Match so advantageous for her Daughter. — ELVIRA (who with an unequall'd Sweetness of Temper had a great Share of good Sense) was for delaying the Affair, till she might have fome Experience of ALONZO: telling her Mother, that in her Opinion, Riches only could never produce Happiness. But LOUISA's Prudence over-rul'd these Sentiments: She hasten'd on the Match as fast as possible; and having fecur'd an ample Provision for her Daughter in case of ALONZO's Death, a few Days and a splendid Equipage hurry'd her away to Madrid: very much to her Mother's Satisfaction: who thought herfelf compleatly happy, except only when she turn'd her Eyes upon JACINTHA, and confider'd fhe was unprovided for.

Don CARLOS into the Family; a young Gentleman of fine Parts, but in Fortune by no Means equal to JACIN-

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THA: where, being entertain'd with the most friendly Hospitality, amidst the many Hours of Play and Conversation, which unavoidably they pass'd together, their Tempers, Notions, Likings and Aversions corresponded so exactly, that something more than Friendship insensibly stole upon them: and both with Surprize sound themselves engag'd, before either of them had been aware of it. Each seem'd to be the Picture and Resection of the other: and they slatter'd themselves, that if ever Hearts were pair'd in Heaven, theirs were so undoubtedly, and that they came out of their Maker's Hands,

each the other's Counterpart.

LOUISA was alarm'd: and exerted herfelf to fave her Daughter from the impending Ruin. JACINTHA was too duteous, too tender of her Mother's Peace, to act in Contradiction to her Commands: and CARLOS discain'd so ungenerous a Return to LOUISA's Hospitality as to steal her Daughter from her. —— For these Reasons, they tore themselves from one another, and mourn'd in Absence their mutual Loss. And, what made their Misery more irksome, was, they had not the common Relief of discharging their Resentment upon the Author of their Sorrows; for, whene'er they thought upon LOUISA, the only Opposer of their Happiness, Duty and Gratitude silenc'd their Upbraidings, took off the Edge of their Complaints, and chang'd them into Prayers and kind Wishes for a Friend and Mother.

BUT tho' they parted, the generous JACINTHA was refolutely constant in her Affection, and scorn'd to let her Heart shrink from her beloved CARLOS. She fail'd not daily to importune her Mother in his Behalf; who as often set before her the Danger of venturing on one who had only a Place at Court to trust to, which was a precarious Post, and at best must die with him. JACINTHA thought her own Fortune would afford them a gentile and sufficient Maintenance: and the only Difference between them lay in this, that JACINTHA propos'd nothing more than to be a happy Wife: LOUISA's Ambition was to have her a rich Widow.

IN the mean while, Don CARLOS pass'd all his Days in Melancholy, and was almost shrunk into the Shadow of himself; when LOUISA in Compliance with

her Daughter's Importunity, and in Compassion to one who had no other Crime but an inviolable Love, with much Reluctance, yielded her Confent. - They were married: but the Transports which the young Couple found together, were but little relish'd by the careful Mother, who fear'd their chimerical Happiness would foon evaporate; and therefore to divert herfelf from the Thought of them, she soon departed for Madrid, to fpend her Life with her Son ALONZO, and the thrice happy ELVIRA. A few Days after, the new-married Pair came thither also; JACINTHA went to visit her rich Sister, and took her Husband with her. The Grandeur of the House surpriz'd them: a large Court before it had two circular Wings of Piazza's below, and Ballustrades above. By a large Flight of Marble Steps they ascended the great Hall, and were conducted through the Salone into a Room of State most richly furnish'd. Here, being left together, CARLOS could not help blushing when he look'd upon JACINTHA, taking all the Magnificence which appear'd before them as a Reproach upon himfelf, who was unable to provide for her those numerous Bleffings which ALONZO showr'd down upon her happy elder Sifter: altho' JACINTHA's Fortune and Merit were in no wife inferior to ELVI-RA's. ___ JACINTHA who observ'd him, suspecting the kind Cause of his Confusion, reliev'd him with an eafy Smile and undiffembled Chearfulness: when an immoderate Laugh in a neighbouring Apartment, feem'd to speak the Felicity which the Possessors of that delightful Seat enjoy'd. It was not long e're ELVIRA appear'd, and the Sight of her Sister gave her an uncommon Satisfaction. After the first Complements, the Vifitants fail'd not to express their Joy at her good Fortune, and the Happiness her great Desert had rais'd her to, in so excellent a Husband as ALONZO, with Circumstances so plentiful, a Palace so magnificent, a Retinue fo numerous, and Friends fo chearful. ELVIRA could not contain herfelf, but burfting into Tears, cried, Oh! do not mock my Misery, Jacintha! you see in me the veriest Wretch that ever mourn'd in Wedlock: Prudence, as poor Louisa thought, join'd our Hands, before Love had touch'd our Hearts; but the

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Event too fadly proves the Crime and Folly both, of making a Merchandize of Marriage. ALONZO, it's true, has large Possessions, but I, alas! am Mistress of him nor them: I have no more Command of the Gold in his Coffers, than if it still continued in the Mountains of Peru. A Profuseness, indeed, spreads my Table : but how much more Satisfaction, Jacintha, did the less costly Viands, which we us'd to prepare ourselves, afford! besides, the Peace that us'd there to finile at every Meal, is chang'd into the noify Laugh of Drunkards, and loose Discourse of Wantons; these were the chearful Friends you mention'd, and I have none but fuch to converse with. My Attendants are not Servants, but Spies, Guards and Enemies; it's a Crime in them to be obliging to me, tho' few have had the Courage to risque Displeasure on that Account, 'I'm their Contempt and Scorn, and dare engage there's one in the House would change Conditions with me. I have been infulted by all, and beyond Sufferance by fome: that Thing yonder reigns uncontroul'd: for whom and fome other fuch Creatures my Lord every Night forfakes me; and the impudent Fellow who introduc'd you hither, not long ago attempted on my Honour, and by his Master's Directions too. Indge now how agreeable my Condition is: the stately Appearance of the House I am fick and weary of, and the poor Woman at the Gate there, fees and enjoys it ' more than I do, tho' perhaps the filly Creature is fo mad to envy me'. ____ JACINTHA was fo concern'd fhe could not fpeak, and CARLOS to wave the melancholy Subject; ask'd for LOUISA and her little Son: Their Company, Madam, fays he, must be a great Relief to you amidst these Calamities. - 'Ah! Don CARLOS, reply'd ELVIRA, I must no more know Comfort: the Curse of marrying without Heaven's Direction purfues me through every Circumstance of Life. It's but feldom I can fee my poor Boy: he has c learn'd already to despise his Mother, and lives the ' miserable Monument of his Father's Vices, which he bids fair to inherit as well as his Diseases. LOUISA whom you expected here, my Husband's Brutishness drove away some few Days since, and she is now retir'd

158 The UNIVERSAL SPECTATOR.

tir'd with an inexpressible Load of Sorrow to think what her too ambitious Views have brought me to.

The only Reason why ALONZO marry'd me, was,

that my Fortune might discharge an Incumbrance on his Estate. That Turn is serv'd, and I'm of no far-

ther Use; he looks on me as a mercenary Wretch who

fold myself by Marriage, and treats me like his Slave'. Don CARLOS and JACINTHA greatly pity'd the unfortunate ELVIRA, and retir'd but just before Night, to a little Habitation, which they had hir'd at a small Di-

stance from the City.

LOUISA spent her Life in Solitude, under the bitter Remorfe of having perfuaded her eldest Daughter into Ruin, and the forrowful Apprehenfions of what she imagin'd JACINTHA's Imprudence had drawn upon herself. For some Years she did not see her: and at last refolv'd on an unexpected Visit, that she might surprize her in her true and undifguis'd Manner of Life. arriv'd one Evening, and was conducted by a Servant, without Notice, at her Request, into the Garden: where, unobserv'd, she beheld the loving Pair sitting under an Alcove of Jessamine: JACINTHA employ'd in Needle Housewifry, and CARLOS entertaining her with the merry Works of Immortal Cervantes. But ever and anon would he steal away his Eyes to fix them upon JA-CINTHA, and often met her's, wandering from her Work, upon a like Errand.

Nor gentle Purpose, nor endearing Smiles Wanted, nor youthful Dalliance as beseems Fair Couple link'd in happy nuptial League.

MILTON.

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SO foon as LOUISA discover'd herself, she was received with such a graceful Transport and Chearfulness as spoke sincere Affection. After entertaining her some Time with the Agreeableness of the Garden, they were call'd to a Supper, wholesome, simple and elegant: the Attendants look'd (as they were us'd) rather like humble Friends than Servants: Respect and Satisfaction appear'd in every Countenance, and to make up the Family of Liove, two Sons and one little Daughter compleated their Felicity,

Felicity. In short, happy Tempers, well suited to each other, a moderate Fortune, and a pleasant Habitation, furnish'd them with more real Happiness than all A-

LONZO's Wealth could purchase.

THE King's Favour afterwards rais'd CARLOS to a more advantageous Employment: fo that by his good Conduct and Heaven's Bleffing, he became Mafter of more Wealth than he thought convenient for his Children to share. All he propos'd was, to set them out handsomely in the World, and enable them to provide for themselves: this, if they were industrious, would be as much as they wanted, and if they prov'd idle, much more than they deferv'd. And, afterwards, he found a melancholy Opportunity of disposing of the Overplus. ALONZO's extravagant Way of Living threw him into great Streights: to recover himself out of which he pursu'd such Measures as made his Life a Sacrifice to the Laws, and his Estate a Forseiture to the Crown: so that ELVIRA was left a deftitute and miferable Widow. But Heaven shut the Scene of all her Miseries, and took her to itself: her Son was dead, and she left one Daughter only. CARLOS took home his little Neice, as a Companion for his Daughter, gave her an equal Fortune, and, what was still a greater Blessing, educated her like his own. ___LOUISA cur'd of her blind Ambition, fpent the quiet Evening of her Life with CAR-LOS, in all the Tranquility which Peace, Affluence and Innocence could give. She died in a good old Age: and the Fortune she was posses'd of descended to the Family. CARLOS foon after follow'd her, and left JACINTHA the richest Widow in the Neighbourhood. She would never hear of marrying, but devoted herfelf to the Memory of her CARLOS, whose Loss was made up as much as possible, by the Affection, Obedience, and Prosperity of her Children.



Nullus argento color est, avaris Abditæ terris, inimice lamnæ Crispe Sallusti nisi temperato splendeat usu.

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From my House in the Minories,

ETURNING home t'other Night from St. James's End of the Town with a Friend, we happen'd, in order to peruse the Evening Papers, to call in at a Coffee-House not far from the Royal-Exchange. While we were there, came in an old Gentleman, in a Suit of Threadbare Black Cloaths, a decay'd Wig, and as much of his Linnen as appear'd in Sight worn to a perfect Rag. This Shabbiness in his Dress, and a certain melancholy Craving I could differn in his Countenance, made me take him for some Person in deep Diffress; and with this Apprehension, the Sight of him affected me with a very fenfible Concern. I was in a Manner confirm'd in my Conjecture of his being in Want, by observing that he was not taken Notice of by any Body; nay, on the contrary, altho' with his great Age, and the Extremity of the Weather, he trembled as tho' shaken by an Ague, yet no Body making the least Room for him, he was obliged to take up with a Seat at some Distance from the Fire. My Friend observing me to fix my Eyes upon him with fo much Attention, asked me if I knew who it was? On my answering him in the Negative, 'It is, fays he, the famous MIserio, who, though reputed worth thirty thousand · Pounds at the least, yet lives as if he were not Master of fo many Pence. He grudges himself all the Necesfaries of Life, and owes all the Cloaths you fee upon his Back to a distant Relation, who left him them as Mourning about three Years ago, in Hopes of his bequeath-

bequeathing a better Legacy to his Children. He comes bither generally in an Evening, because for a Dish of Tea he is entitled to fit here three or four Hours by the Side of a better Fire than he could keep at home for fix Times that Expence. He has vast Sums in the publick Funds, of which, whenever he receives a Dividend, he lays it out immediately in the fame Stock, and adds the Amount of it to his former Capital. What makes this extreme Narrowness of Temper the more remarkable in MISERIO, is, that he has no Fa-' mily to provide for, having never been married; and what is yet more extraordinary, has not any Relations in fo low Circumstances as to want his Assistance.' My Friend's Account of the miserable Manner in which this wretched Man confumes his Days, made fo strong an Impression upon my Mind, that when I got home, I could not forbear throwing together some Reflections on that Vice which occasions it.

Covetousness in general may be defined an unreasonable Defire of Riches, and is so epidemick a Distemper of the Mind, that there are very few whose Souls are entirely free from its Infection, in some Degree or other. That this Affertion may not too much furprize my Readers, I shall only put them in Mind, that it is apparently to gratify the fame Passion, that the Miser denies himself Bread, and the Gamester hazards his All upon a Throw: So various, nay, almost contrary are the Effeets produced by Vice; whereas the Refult of Virtue is ever equal and uniform.

IT is certainly a very just Observation made by a late Author, from the Nature of Vice in general, That conscious of its own Deformity, it ever seeks to shelter itself under the nearest Appearances of Reason and Discretion: The Coward talks very feelingly on the Benefits arising from Caution; and a proud Man declaims with Pleasure on the Prudence of Decorum. Frugality and Industry, therefore, are the Virtues to which the Mifer labours to ascribe those Actions which slow in Reality from a Stinginess of Temper, and a fordid Thirst of Gain.

BUT as Covetoniness is a Vice which exerts itself in a very different Manner and according to the Temper of the Mind in which it inhabits: it may be a useful,

and therefore, I hope, not a disagreable Entertainment to my Readers, if we trace its Progress in some of its most remarkable Branches.

TO begin then with the Effects which it produces, when it reigns in the Breafts of those who are exalted above the ordinary Rank of Mankind. Avarice in Princes, as that learned Critick Bosu observes, is a Vice widely different from that vulgar Lust of Wealth incident to meaner Souls: and is therefore the only Species of that Vice, that can be allow'd to enter into the Manners of those whose Characters are proper to be introduced in an Epick Poem. The Author of a Work of this Kind, entitled Gideon: Or, the Restoration of Israel; the two sirst Books of which were publish'd some Years ago, describes a Prince of this Temper, under the Character of Zeb, one of the King's of Midian, in the following beautiful Lines.

Grave from his Place rose Zeb in formal State,
Heavy with Age, but Age his smallest Weight:
Fortune had given him only Bliss to bear,
But Nature heap'd him with a Load of Care:
His parsimonious Soul but ill could scan
The Difference 'twixt a Monarch and a Man.
Courage he wanted not, but held in wain,
For his chief End in ev'ry War was Gain:
Deep in his Labour furrow'd Look his Av'rice stop
engrav'd,
And even his Silence told the Eye he craw'd.

GIDEON, Book 2,

THE fame Degree of Covetousness which inclines great Men to heap up vast Treasures, without considering the Justice or Injustice of the Means by which they are amassed, when it affects private Persons, deviates into that Species of this Vice which generally passes under the Denomination of Sordidness.

Sordidness, says Theophrastus, may be defined a Passion for saving Money, without any Regard for common Decency. A Man of this Stamp, the all the World knows him to be rich, goes about in a Coat patched with Cloth of a different Colour; he sends his Shoes to be mended

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as long as a Bit of them will hang together, and wears Shirts of the fame kind of Cloth that other People make Towels. He indicts one of his Neighbours for robbing him of a Windfall out of his Orchard, and brings an Action of Trespass against another for taking a Walk cross his Field. He dines at a Cook's Shop for Threepence; and as foon as he has done, goes to the next Friend's House, and begs a Draught of small Beer. If you defire to borrow Money of him at Common Interest, he declares he has not ten Pounds in the House; but does not stick to tell you in the same Breath, if you offer him Twenty per Cent. that if he likes your Security, he can advance you a thousand Pounds upon the Nail. When the Suppliants (fays the Greek Author I mention'd just now) bring their Gifts to the Altar of Diana, the Goddess may know his by its Smallness. When this vicious Defire of faving Money infinuates itself into the Soul of a Man of a timerous Disposition, he cannot so eafily get over the Sense of Shame, and therefore never does a mean Action of this Kind without an Excuse, The Niggard, if he has Business twenty or thirty Miles out of Town, goes down on Foot; but then he is fure to tell you, he does not do it to fave Charges, but because he knows Walking is wholesome, and he is frequently fick in a Coach. He has feldom a Joint of Meat dress'd at home, by reason of his having one of the worst Stomachs in the World, and yet never fails to eat fwingingly, if invited abroad; which he excuses by repeated Affurances of his never having met with any Thing fo well dress'd, or so good of the Sort. If he knows when you defign to vifit him, he'll be fure to be out of the Way when you come : and yet the next Time he fees you, tells you, with a Face full of Concern, that he never was more vex'd at any Thing in his Life, than that he was fo unhappy as to mifs you. In fine, he fpends his whole Time in doing fuch little pitiful Actions, and then endeavouring to difguise them under Artifices fo grofs, that every body fees through them.

THERE is but one Kind more of this Vice which I shall take Notice of at present; and this is one for which I am at a Loss to assign a Name, and for a Desinition of which I must borrow from Salust's famous Chanton

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racter of CATALINE, Alieni Appetens sui profusus: One who is covetous of what is another's, and yet profuse in what is his own. There are some Men will spare no Pains, nor shun any Hazards, to acquire Riches: and when they have acquir'd them, fquander them away as if Wealth were a Thing for which they had the utmost Contempt. If this were to be observed only in Highwaymen, Pyrates, and fuch like, one would not much wonder at it, but confider it as a Kind of Judgment upon ill-gotten Riches. But when we behold Seamen and Soldiers lavishing away what with so much Danger and Fatigue they have procured, what shall we say? If we reflect only on the Rifques they run for Money, we shall conclude them covetous; if we regard only how idly it is confum'd, we shall be apt to stile them profuse: But if we confider both, it will convince us how ridiculous a Man appears whose Conduct is not founded upon Reason.

THERE is no Remedy fo proper to all the Degrees of this Vice, of which I have been speaking, as to confider the Uncertainty of those Things, which with so much Violence we defire. Riches, fays a wife Man, make to themselves Wings, and fly away. How foolish is it then to fet our Hearts on what a thousand Accidents may deprive us of while we live, and which we must inevitably part with when we die. But fince Covetoufness is so strongly rooted in our Nature, let us turn the blackest of our Vices into the highest of Virtues, and be covetous only of those Things which deserve to be esteemed, or, in the Words of our SAVIOUR, Lay up for yourselves Treasures in Heaven, where neither Rust nor Moth doth corrupt, and where Thieves break not through and steal; for where your Treasure is, there will your Heart be also. Let us transfer then this violent and unreasonable Desire of Riches to those Things which are far more valuable in themselves, and infinitely more deferving of our Care,

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VIRG.

From my House in the Minories.

TERE Solon to rife again, and be a Witness to the Indolence of the prefent Age; fee Idleness tolerated, and People permitted to be useless, or rather Burdens to the Society, what Judgment would he make of fuch a Nation, and what Opinion would he have of the Wisdom of the Legislature? Should one of the antient Law-givers hear a young Fellow complain of his Time lying heavy on his Hands, and fee him fly to a Bottle, or the Arms of a Strumpet, pour tuer le tems; or a fine Lady, for the fame Reason, take her Coach, and divert the tedious Hours by being troublesome and impertinent to the industrious Shopkeeper, by tumbling his Goods, without the least Defign of purchasing: or else. (which is more pardonable,) throw herfelf on her Bed, if the's not in a Humour for Company, or there proves a Dearth of Scandal, and hope by Sleep to be eas'd of the intolerable Burden of Time; would he not be apt to condemn both the Beau and the Belle to some very fevere Punishment, which should awake them into a Sense of their being defign'd reasonable Creatures?

WHAT an Alteration should we find for the better, how would Trade flourish, how would the Number of our Poor diminish, how many noble Families would be preserved in their antient Splendor, how sew Robberies would be heard of, how would the thoughtless Heir be protected against the Wiles of hungry Sharpers, and how great a Number would be faved from, who are travelling apace to the Gallows, did we follow the Wisdom of the Antients in enacting Laws against Idleness, which should make every Man give an Account of his Time, and be answerable for his Way of Life? One of the A-

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thenian Law-givers, I think it was Draco, punish'd Idleness with Death; others have made it insamous to be idle. The Egyptians, by a Law in the Reign of Amasis, made Sloth a capital Crime. It was from them that Solon borrow'd and introduc'd this Law into his Common-wealth; and the Areopagites, or Judges in criminal Cases, were very vigilant in enquiring into the Life and Manners of every particular Subject, and in seeing this Law put in Execution. I shall give one In-

stance of this their Vigilance.

THERE were at Athens two poor young Men. Mendemus and Asclepiades, who were greatly addicted to the Study of Philosophy: They had no visible Means of Support, yet kept up their Flesh and Colour, look'd hale, well, and in good Cafe. The Judges had Information given them of the retir'd Life of these two, and of their neither having any Thing to live on, nor apparently doing any Thing to maintain them: confequently, as they could not live without Sustenance, they must have some clandestine Means of subfifting. On this Information the young Men were fummon'd before the Judges, and order'd to answer to the Charge. One of the Accus'd faying little Credit was given to what a Man could urge in his own Defence, it being natural to believe every Criminal will either deny or extenuate the Crimes he is charg'd with, and as the Testimony of a difinterested Person was not liable to Suspicion, he defired a certain Baker (whom he named) might be fummon'd, and answer for them. The Baker being come, he declar'd, that the young Men under Examination took it by Turns to grind his Corn every Night, and that for the Night's Work he every Morning paid the young Man who ground at the Hand-Mill, a Drachma, (about a Groat:) The Judges, furpriz'd with their Abstinence and Industry, order'd (as a Reward of their Virtue) two hundred Drachma's to be paid them out of the publick Money.

HAD we these Areopagites among us, how many idle Fellows who live now by Plunder, and sharping young Gentlemen at Play, by setting and drawing in Prentices to rob their Masters, would be obliged to lay by the Sword they have impudently assum'd, together with

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the Title of Gentlemen, and return to the honest Trades they were brought up to, or be fome other ways made useful to the publick? These Pseudo-Gentlemen, who pretend, from Idleness and Debauchery, to be on the Foot with Men of Birth, and who, from their gentile Profession of picking Pockets, lay a Claim to Rank and Place, and despise the laborious Mechanick: would either be employ'd in the Land or Sea Service: in Docks or Yards: or, if capable of nothing elfe, in repairing and mending the publickRoads or Edifices: by which Means they would be kept above the Want they now Experience by Turns with their Luxury, and become ferviceable to the Commonwealth: to which they are now both a Burden and a Scandal. Had we these Athenian Laws in England, how many bright Genius's would they draw out of an obscure Indolence? How many would they recover from a constant Habit of Idleness, which the Follys of their Nurses and Mothers has occasion'd, by instructing them, that the only distinguishing Mark of a Gentleman, was, knowing and being good for nothing? How many young Gentlemen would employ that Time in useful Study which they now lose at a Glass, lavish away in Riot, or murder in Night Debaucheries: they being the only Animals except the Owl and Bat which fly the Sun, and rejoice in the Approach of Darkness? What Decorum and good Order would be introduced into Families of all Ranks? and what an Alteration should we see in Dress? We should then be able to diffinguish between the Dutchess and the Draper's Wife, and between her and her Servant: We should know the Lord from the Valet de Chambre, and the Gentleman from the Mechanick: Peace would be reftor'd, Parties would be loft, the Administration would be freed from Cenfures, and Industry would banish Want. Idleness is the Ground of all Evil, whether publick or private; for the Mind of Man will be employ'd, and rather than do nothing, it will work Mischief. How many have I observ'd settling the Nation, laying down Schemes of Government, centuring their Superiors, particularizing what false Steps they had made, and directing even the Councils of Foreign Princes in Coffee-Houses, Taverns, &c. who would by these Laws be obliged to follow

follow the Business of their Vocation: and have no Time to think or discourse of Affairs which they are not call'd to, and which they are ignorant of. Those Laws would limit their Thoughts to the providing for their Families, which are often given up to Hunger, and less in the Want of Necessaries; while they, actuated by this publick Spirit of redressing Grievances, are drinking their Childrens Shoes.

HAD the Romans kept to the severe Virtue of their Fathers, it's possible their Empire had known no End, but with Time itself. Quintius Cincinnatus did not quit his daily Labour on Account of his Dignity: and the Roman Senate was assembled from the Plough-Tail, They had Censors who examin'd the State of every one's Ground, and reprimanded the idle Husbandman. Ovid has given a fine Description of the Life of these first Romans, to which I refer my Reader.

Cato fays, It is not by effeminate Prayers the Gods grant their Affistance; they have their Ears open to the Industrious, who begs their Affistance at the same Time that he employs his Industry. They hate Idleness, and the Prayers of the Slothful are more likely to draw down their Indignation than their Affistance. Labour and Industry are the Price the Gods have set upon the Blessings of this World, and who will enjoy them, must purchase them at that Rate.

THE Parthians were such Enemies to Idleness, that they did not suffer their Children to eat till they had sweated at their Exercises.

Scipio the African us'd to fay, he never was less alone than when alone; for he was always well employ'd, and had no Time to be idle: And the other Scipio, called Nasica, fearing Peace should introduce this Bane (Idleness) into the Commonwealth, said, that he look'd upon the Romans (after the Destruction of Carthage) to be in greater Danger than ever they had yet been; for they had no Enemies. Idleness he esteem'd a more terrible Enemy to the State than Carthage had been: though that Commonwealth had reduced the Romans to the greatest Extremity. Cicero says, that our Make alone will inform us, that we are not placed in the World for our Diversion, to follow our Pleasures, and be idle Spectar

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tors. And I will venture for this once, (though I know at is unfashionable, and liable to Censure,) to quote the Scripture, and give both St. Paul's Example, and the Sentence he has passed on the Slothful. — Neither did we eat any Man's Bread for nought, but wrought with Labour and Travel Night and Day. — This we command you, that if any would not work, neither should he eat. — To conclude, every Member of the Society is under a tacit Obligation to contribute to the general Good; he's unjust if he does not, and ought to be look'd upon as a useless, nay, a burdensome Member; and as he will do nothing for the Publick, ought to receive neither Advantage nor Protection from it, but be driven out as a destructive Drone,

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Templum petas supplex, & venerare Deum.

Lilii Carmen de Moribus.

From my House in the Minories.

HOPE my courteons Readers will accept the following Letters for the Entertainment of To-day.

THE Office and Character you have taken up, make me complain to you, of a Grievance which has given me much Heaviness of Heart. You must know, I'm Clerk of a Chapel at the Court End of the Town, in which Vocation I have behaved above five Years unreproved. But, for three Months past, a young bewitching Creature, nicely dress'd, has placed herself every Day in a Pew just before me, practising all the Arts of her soft Sex: and so exquisitely charming is she, that she might interrupt the Devotion of a Saint; much more of me who am a miserable Sinner. At YOL, I.

this present Writing, my Conscience accuses me of the many Amens I have not answer'd, and the innumerable Texts of Scripture I have loft. I'm fure there's onot a Feature in her Face, but what has diverted my Attention from Lessons and Collects, and likewise whole Paragraphs of the Preacher's Discourse: And not only mine, but that of the whole Congregation: for the Eyes of all the Church are fixed on her; fhe stands up all the Time, as it were on Purpose to be seen, and Flesh and Blood can't forbear gazing at her. When fhe fings, the Motion of her Head, the Turn and Languish of her Eyes, and the Melody of her Voice, never fail to put me out of Tune, though I have the Notes before me. In short, the Doctor has several Times reprehended me, and I'm afraid to tell him what occasions my Neglect: But I have observed, that he of late has made feveral Mistakes and Panses " in his Sermon, which I believe were owing to the " fame Cause. Now, good Sir, I would intreat you to * exhort this alluring Creature, either to flay at home, or else not interrupt the Service. Pray defire her, not to move along the Isle, to her Pew, with the fame Stateline's that she would tread the Mall: Not * to manage her Fan, or take Snuff as if she was sitting * in the Side-Box: Not to wave her Head, and roll her Eyes, when finging Pfalms, as though the fung an Opera Tune. And, to fum up all, beg the Favour of * her, not to display her Charms, and be as intent on Admiration while at Church, as she may at an Assembly. By doing this you will much oblige,

Your most Humble Servant,

HUGH STAVES.

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I HAVE enquired into the Particulars of this Complaint, and finding them to be true, enjoin the Fair Delinquent immediately to conform to the Ceremonies of that Church whereof the professes herself a Member; to kneel when others kneel, to sit when others sit, and remember her Business there, is not to shew herself, but worship worship Gon: and, likewise, that none are either too fine or too pretty to humble themselves before their Maker. And, in Case of Obstinacy, Mr. Staves is hereby authorized to forbid her Entrance, in any other Habit

but a Nightcap and a Wrapper.

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MY worthy Predeceffor reproved with good Success feveral Indecorums and Indecencies, which, in his Days were crept into our publick Worship; but, fince his Decease, they have been restored and practis'd with Impu-All that Cringing and Complaifance for one another, all that Inattention and Difregard for the Duties of the Place, which he corrected, are become more notorious than ever. Devotion is lost amongst us: With our Lips we speak to GOD, but our Thoughts are far from him: And was the true Reason of our going thither to be known, I'm afraid fearce One in Ten would be found whom real Religion brings. We go, because it is the Fashion: through Curiosity, or Vanity: to see our Neighbours or fet ourselves to View: for the sake of Amusement, or to pass away an idle Hour we know not how elfe to spend. — God is present every where, and sees us at all Times; but in those Places devoted to him, when we meet to perform the facred Offices of Religion. we ought to appear with a more than ordinary Respect and Reverence. Our Minds should be firmly fixed on the folemn Business we are engaged in, our Behaviour free from even the least Appearance of Levity, and all our Vanities should be left at home. How preposterous is it, for a poor helpless Creature, that is intirely dependant, for Life, for Health, for Food, for Clothing, and for every Thing it enjoys, to come before the Supreme Being, professing Humility and beseeching Mercy, while at the fame Time it is fwelling with Pride of Heart, exulting in the gaudy Ornaments of Form or Drefs, and strutting as if it commanded all Things, and expected to be ador'd. — This is mocking GOD, and making our very Prayers finful.

To HENRY STONECASTLE. E/q;

If the following Song can afford any Amusement to your Readers, it is intirely at their Service. I think the Manner of it new; perhaps, therefore, it

may please; and I affure you, it was written by a Hand whose Performances have been always well ac-

cepted by the Publick.

Yours,

JASPER CRAMBO.

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BLOUZIBEL. A SONG.

To the Tune of SALLY.

I.

Or bright ELIZA's Beauty:

My Song shall be of BLOUZIBEL,

To sing of her's my Duty:

The Fair who arm'd with CUPID's Darts,

His Flames, and other Matters,

Is all around behung with Hearts,

As Beggars are with Tatters.

II,

To lavish Nature much she owes,
And much to Education:
The Girls, and Boys, and Belles, and Beaux,
Are struck with Admiration;
For, blended in her Cheek, there lies
The Carrot and the Turnep,
And who beholds her blazing Eyes,
His very Heart they burn up.

III.

Her dainty Hands are red and blue!

Her Teeth all black and yellow!

Her curling Hair of Saffron Hue!

Her Lips like any Tallow!

Her Voice so loud, and eke so shrill;

Far off it is admir'd!

Her Tongue!—— which never yet lay still,

And yet was never tir'd!

IV.

Ten thousand Wonders rise to View All o'er the lovely Creature!
The pearly Sweat like Morning Dew Gilds every shining Feature!
As ISAAC of his ESAU said,
She like a Forest savours;
Thrice happy Man for whom the Maid Reserves her hidden Fayours.

V.

O BLOUZIBEL! for Thee we pant,
To Thee our Hopes aspire;
For Thom hast all which Lovers want
To quench their raging Fire.
Then kindly take us to thine Arms,
And in Compassion save us
From ANNA's and ELIZA's Charms,
Which cruelly enslave us.

Mr. Spectator,

Efterday, ftepping into a Coffee-house near the Royal-Exchange, I chanc'd to fit down near two Merchants. One of them had lately imported a Quantity of Antigo Cotton, and being a Stranger to the People who deal in that Commodity, was enquiring of his Friend after several Persons whose Names were written down upon a Piece of Paper. I

174 The UNIVERSAL SPECTATOR.

- found the other knew them all, for some of them he
- called good Men, and others very good Men: By which
- Expressions a Foreigner would have been apt to think
- that they were eminent for Piety and Virtue, or at
- Least guilty of no Intemperance, Oppression, Deceit, or
- any of the reigning Vices of the Age.
- · I DESIRE you would recommend a more proper
- · City Phrase when a Person's Character is enquired as-
- ter, and affure the Citizens, that there is many a good
- and very good Man in London, who has not Credit on
- the Exchange for 50 l. as well as many a One who is
- onot really a good Man, though his Note will pass for
- feveral Thousands.

I am, SIR,

Your Conftant Reader.

Mr. Welsted's Play call'd My Son get Money, has a Passage in it between Sir Humphry Staple, a rich Citizen, and Mr. Beaufort a fine Gentleman, which may serve for a Comment on my Correspondent's Letter.

Sir Hump. — YOU may be dishonest while you are

getting an Estate, but when you once have got it,
I'll answer for you, you shall be honest again,

And a little farther he goes on.

- Sir Hump. 'TIS not very creditable to be poor:
- Tis but an indifferent Character to want Money: I
- don't know what the Sentiments of you Courtiers are,
- but with us in the City, Honefly and Wealth fignify
- the fame Thing, and when we fay a good Man, we
- mean a rich Man.
- Beauf. I FIND then, Sir Humphry, that in the
- City you have a Language peculiar to yourselves, as well as Customs and Manners.
- Sir Hump. SIR, we have a laudable Language
- that goes all the World over: My Bills are understood at Constantinople: And as for our Manners, they are to
- dress clean, to live plentifully, to get Money, to owe
- nothing, and trust no Body.'

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THAT extravagant Passion we have for Wealth, not only causes us to act against Reason, Humanity, and Virtue, for the Attainment of it ourselves, but makes us impute to those who possess much of it the Merit of every other Qualification. Blinded to all their Faults. we fancy in them fomewhat extraordinary, commanding Effeem and Reverence. Whom Fortune elevates, Mankind will never fail to bow to. As Boileau fays, in his Satyr, on Man, translated by Mr. Oldham,

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He that is rich is every Thing that is, Without one Grain of Wisdom he is wife, And knowing nought, knows all the Sciences. He's witty, gallant, virtuous, generous, stout, Well-born, well-bred, well-shap'd, well-dress'd, what not?



In prolem dilata ruunt Perjuria patris, Et pænam merito filius ore luit.

CLAUD.

From my House in the Minories.

ISTORY abounds with Instances where Heaven in an extraordinary Manner has punish'd Perjury; a Crime which fcoffs at the Almighty Being, and fets him at Defiance: But I remember none more remarkable than what Mr. RAMSAY gives us in his Trawels of CYRUS; a Story which I shall here abridge.

THE Father of Periander usurp'd the regal Power over Corinth, which was then a free State. After reigning 30 Years, he reflected on his Crime with Horror; and had not Death prevented, would have laid down his Authority. When near expiring, he call'd Periander to him, and made him fivear to restore his Countrymen their Liberty. But Ambition blinded the young Prince

176 The UNIVERSAL SPECTATOR,

Prince. He forgot his Oath. And hence his numberless Misfortunes.

THE Corinthians rose against him: But he subdu'd them: And to fecure himself, marry'd Melissa, Heiress of Arcadia, the most beauteous Princess of her Time, of

uncommon Courage and confummate Virtue.

SEVERAL Years after, he warr'd against Corcyra, and commanded his own Troops. In his Abfence the Corinthians again revolted. Melissa secur'd the Fortress, and vigorously defended it : Demanding Aid of Procles King of Epidaurus, who had always feem'd Periander's faithful Friend.

Procles having long contrived to extend his Dominions over all Greece, embraced this favourable Opportunity to feize on Corinth, which he thought a proper Seat for Empire, and coming with a numerous Army, took it in a few Days. Melissa, ignorant of his Designs, set open the Fortress Gates, receiving him as her Deliverer, and her Hufband's firm Ally. But Procles being Mafter of Corinth, fixed there his Residence, and let Periander know, he must content himself with reigning at Corcyra, which he had just subdu'd.

Treachery was not the only Crime of Procles. He entertained a violent Passion for Melissa, and try'd all Means to fatisfy it. But finding both Threats and Fondness prov'd in vain, he confin'd her closely, with Lycophron her Son, in a strong Tower on the Borders of the

Sea.

Periander was foon informed of Procles' Treachery, and his Love for Melissa; and at the same Time was told, she had not only favour'd the Usurper's base De-

figns, but also return'd his Passion.

THESE Stories he liften'd to too eafily. Jealoufy filled his Heart with Rage. He got ready a strong Fleet, and appear'd in Sight of Corinth, e'er Procles could put himself in a desensive Posture. Melissa knew not her Husband's Sentiments, and was already bleffing the Gods for her approaching Deliverance, when a Storm arose and dispers'd the Ships then just entering the Port, great Part whereof perish'd before her Eyes. The rest were cast away on the Coast of Africk; and that Vessel only in which Periander was escaped,

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HE returned to Corcyra, giving himself up to Sorrow. Though his Courage supported him under the Loss of his Dominions, he could not bear Melissa's imagin'd Crime. Her he lov'd, and her alone, and sunk beneath

the Thought of her Infidelity.

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Melissa believed him dead; and found herself exposed a-new to the Insults of a Prince who had no Sense of Virtue. While she implored the Gods to save her Innocence, the Person whom Procles had made her Keeper, moved with Pity, informed her Periander lived, and offered to conduct her to him. She, Lycophron her Son, and their Deliverer, escaped together. Procles, enraged at this, contrived Means to consirm Periander in his Suspicions, giving him Information, that Melissa was coming to Corcyra, with an Intent to poison him. Jealousy blinded the unhappy King, and he believed it all.

THE three Fugitives arrived at Periander's Palace. When he faw Melissa, Fury and Madness seized him. As she ran with Arms extended to embrace him, he drew his Dagger, and plung'd it in her Bosom. She fell, with these Words, Ab, Periander! is it thus you reward my Love, and my Fidelity. ——— Death ended her Missortunes. Her Soul flew to the Elisyan Fields; there to re-

ceive the Recompence of Virtue.

Lycophron, all in Tears, cry'd out, — revenge; just Gods! revenge my Mother's Death! revenge it on a barbarous Father, whom Nature forbids me to punish!—— He left the Palace, and would fee his Father's Face no more. Their faithful Conductor then told Periander the Affection of Melissa, and all the Miseries she had endured for him.

THE wretched King too late perceived his Error. In Defpair he stabb'd himself with the same satal Weapon. But the Wound proved not mortal, and he was prevented from repeating it. He threw himself on Melissa's Corps, calling out to Jupiter to compleat the Punishment he was hinder'd from finishing. His Friends took from him the Means of farther Mischief, whilst he refused all Consolation, and reproached their Cruelty, for seeking to preserve a Life which he detested.

Nothing could abate his Agonies, but the Thought of punishing the Crimes of *Procles*. With this Hope, he underwent a Cure. He form'd a strong Alliance, be-

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fieged Corinth, took Procles Prisoner, and facrificed him on Melissa's Tomb.

BUT Lycophron remained at Corcyra, and refused to return to Corinth, where Periander dragg'd on a wretched Life, without any Enjoyment of his Grandeur. He loved a Son, who justly hated him: And to pacify his Resentment, resolved to make him King, and retire himself into the Island of Corcyra, there to lament and expiate in Solitude the Crimes he had committed. For executing this Design, he sent a Vessel to setch home Lycophron, and a Messenger to assure him, that his Father would place him upon the Throne, and was already preparing the Diadem for his Head. Impatient for his coming, Periander often visited the Sea Shore. The Ship at length appear'd. But how great was his Surprize and Sorrow, when running with Eagerness to embrace his Son, he beheld Lycophron in a Cossin!

THE Corcyreans, detefting Periander's Cruelties, had revolted. And facrificing the Son to their Refentment against the Father, had sent his dead Body in the Vessel,

as a Testimony of their cternal Hate.

Periander struck with this sad Spectacle, entered deeply into himself, discovered the Wrath of Heaven, and cry'd out, I have violated the Oath made to a dying Father! I have refused Liberty to my Countrymen'——O Melissa! O Lycophron! O vengesul Gods! I have but too well

deferved all these Calamities that overwhelm me.

HE appointed a pompous Funeral, and commanded all the People to be present at it. His own Hands put Fire to the Pile, and he remained immoveable, with his Eyes drowned in Tears, while the devouring Flames confumed the Body. After gathering the smoaking Ashes into a Golden Urn, he made a Sign for Silence, and then spoke thus; People of Corinth, the Gods themselves revenge you of my Usurpation, and deliver you from Slavery. Lycophron is dead: My Race is extinst, and I will reign no longer. Countrymen, resume your Rights and Liberties. This said, he commanded the Assembly to retire, and shut himself in the Tomb of Lycophron.

som E few Days after, Periander order'd two Slaves to go by Night, and kill the first Person they should meet, at a Place which he appointed, and throw his

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Corps into the Sea. Thither he went himself: was murdered: and his Body never found, to receive the Rites of Burial. Thus, given over to Despair, he contrived his own Punishment.

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IN this Story what a dreadful Series of Crimes and Misfortunes! a facred Oath to a dying Parent violated! The Husband stabs his Wife! rebellious Subjects assassinate the Son! and the King procures his own Murder! Heaven's vindictive Justice pursued the Tyrant's Perjury to the Grave, and extinguish'd his whole Race.



Aurea composuit sponda mediamque locavit, VIRG.

From my House in the Minories.

HE Family of the STONECASTLES have ever preferr'd Substances to Shadows; and it is the peculiar Happiness of the Males of our House to look into and examine Confequences before we conclude on any Affair. My Confin Stonecastle did, from this innate Maxim, prefer Mr. Cambrick, Citizen and Linnen-Draper, to Jonathan Gugaw, Esq; in the marrying of his Daughter Rebecca. The World condemn'd his Partiality in Favour of a Tradesman, who was not worth above half the Value of the 'Squire's Estate, at the low Estimate of twenty Years Income. Mr. Cambrick. faid they, can make your Daughter no Jointure; all, he is worth is in Trade, and Trade is a Lottery, which casts up many Blanks to one Prize. other Hand, they laid down the Advantages which were apparent on Mr. Gugaw's Side: And infifted on his being a Gentleman of a very antient Family, related to most of the great Houses in Europe: whereas Mr. Cambrick was a Person of very little Consequence, being, as at is very well known, no more than the Son of

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a Linnen Weaver in Flanders: and the Top of his Family were no more than Flemish Merchants. My Confin, who had Patience to hear every one's Opinion, and Prudence enough to examine Things ftripp'd of their Outfide Appearance, without giving his Reasons, married his Daughter to the Tradesman. Time has shewn how rightly he judg'd; for the pass'd her Life in an uninterrupted Tranquility, with a Husband who made it his Business to oblige her; whom she saw before her Death Master of a plentiful Fortune of his own acquiring, and by his Industry, in Possession of Mr. Gugaw's fine Seat, and great Part of his Estate, which he had been stripp'd of by his Vanity. She left one Daughter, whom Mr. Cambrick has married to Mr. Tawwell, Leather-Seller, and gave with her 10,000 l. Fortune. She is happily dispos'd of in one Respect; for her Husband is extreamly fond of her, and humours her in all her Caprices. He's in very good Circumftances; for besides his Business, he has a confiderable landed Interest, and has ferv'd High Sheriff of his County: He has good Sense, and judges well in every Affair except in what regards his Wife, where he can fee but with one Eye; for his Tenderness has quite put out the other. He is generally well spoken of; and I have taken Notice, that he never gave out a Shilling, but he always turn'd it once or twice, and examin'd well both the Face and the Crofs, (if it was not to his Wife,) e're he parted with it. I went last Monday Evening to vifit this Relation, being told he was alone in a little Parlour behind his Warehouse: Upon my going to him, I remark'd the Stairs were full of Lights in Glass Sconces, and the Entry (for the Warehouse lies on one Side of the Dwelling-House) on each Hand, was fet out with new fashion'd Glass Lanthorns, which had a very agreeable Effect. The Coachman had on a long tufted Gown, with a Bamboo in his Hand, headed with Silver; the Footboy was powder'd half Way down his Back, and the two Apprentices, in their best Cloaths, with Toupie Wigs, and ruffled Shirts, pafs'd by me in great Hafte. I ask'd my Cousin the Meaning of all this, and what made the Family in such a seeming Confusion? He laugh'd, and told me, his Wife was that Evening to be brought to Bed. Why, faid I in Surprize,

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prize, I never observ'd she was with Child. I can't help that, replied be, but she's very big, and will be deliver'd precifely at Eight o'Clock: You are hickily come to be an Ashistant.' I ask'd if he took me for a Man Midwife? 'Yes, faid be, and you have the Ree putation of having deliver'd fome Ladies with great Success.' This Answer made me look wiftfully in his Face, and confider the Time of the Moon: 'I'll put an End, continued be, to your Surprize: My Wife has been big for fome Time of a new Vanity, which she brings forth this Evening. Since I last was favour'd with a Visit from you, she has open'd, set up or declared (I am not positive in the Term of Art) a Vifiting Day, and fees no Company at Home but on Monday: which is really very convenient; for we have no Trouble all the rest of the Week with her Vifitors. We have nothing more upon our Hands than every Morning the giving a Particular of her State of Health to the Lady's Servant where the vifited the Night before. An Account her Footman receives every Tuesday from each particular Lady who has honour'd her with a Visit the previous Day. This Night, you must know, fhe's very much indispos'd.' I am forry for that; how long has the been out of Order, faid I, 'Don't interrupt me Coufin, or be under any Concern, reply'd he; for the will be very well again To-morrow, and fome one of the Ladies will, perhaps, catch the Disease, and take her Bed. This Illness is like the Play of Lying-in and Christenings among the Girls. · You must know she has been two Months preparing to receive her Indisposition with due Respect and Decency: A new Crimfon Damask Bed and Curtains, with Pincushion Chairs, have been bought for its Reception, with new Plate, frame Sconces, and feveral other Necessaries which I can't immediately enumerate. I have been the only one let into this important Secret, and the has done me the Honour to confult me in every Particular: tho' I think she follow'd my Advice in onothing but the Colour of her quilted Gown, which I advis'd to be a Scarlet Damask, that, in case she un-Inckily should, at the Time of her Illness, have a good Colour in her Face, it might be imputed to the Reflection

Reflection of her Gown, and not to an unmannerly good Health. In a Word, Confin, she is to be indifopos'd this Evening, and to receive her Company in her Bed-Chamber. The Satisfaction she has propos'd to herself by this Whim, the Times she has sent for me to advise with her, the Proposals and Objections she has herself made, and a hundred trisling Matters of great Importance, have been to me a very agreeable Coe medy; but the Misfortune is, I am not permitted to fee the last Act; for it would be indecent, and contrary to all Decorum, to have a Hnfband feen in a Lady's Bed-Chamber: But do you, dear Cuz, go up, and let me have an Account whether we come off with Applause of the Company or not.' Pray, said I, is not the Doctor to be fent for? ' No, no, not at all, she's to tell her Company, if she finds herself worse To-morrow, she'll have Advice; and this will furnish out Matter for Discourse, and bring upon the Carpet the Characters of all the City Physicians. Poor • Fool, the has kept me awake many a Night about this Illness! What must the Fatigue of a Privy-Counsellor be, who has the Interests of so many different States to manage, when only the furnishing a Bed-Chamber, and the chufing a fick Drefs for one Woman has robb'd " me fo often of my Rest!' The Novelty of the Thing, I must own, induc'd me to be a Spectator of this Farce: When the Curtain was drawn, that is, when the Company came in, I went up. On the Head of the Stairs I was met by the youngest Apprentice, who acted, I suppose, as Groom of the Chambers: He conducted me through the first Room: At the second the eldest Apprentice, whom I look'd upon as Deputy to the Maffer of the Ceremonies, with abundance of Complaifance, usher'd me to the Door of the Bed-Chamber, and foratching against it with his Nails, my Lady's Woman open'd ir, and faid, Madam, your Ladyship's Relation. At my Appearance, her Ladyship laid her Hands on the Arms of her Seat to raise herself; but finding she had not Strength. gave over her fruitless Efforts, and hop'd, 'I would attribute to her Weakness the ill Manners she blush'd to be guilty of; and continued, I can't but think my Indisposition a Happiness, since I believe it is to my Ill-· nefs,

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e nefs, Sir, that I owe the Favour of your Visit.' the knows I fay but little, the did not expect a Return, but with her Hand made a Signal that there was an empty Chair near me. I was hardly feated, when three or four Ladies were condoling with me on the Misfortune of my Coufin's Illness, and every one advising me to persivade her either to different Receipts or different Doctors. I found the Lady herfelf, who was feated in a Crimfon Damask Easy-Chair, though she was very faint, and had a Smelling-Bottle often at her Nofe, had not the least Defect in her Lungs; for the talk'd to all the Company, every one in their Turn: tho' the Diffemper had so bad an Effect on her Memory, that she would fpeak with as much Vivacity, as loud, and be as merry, as if nothing at all ailed her. At the fame Time I difcover'd that she had a Friend who was Prompter; for at a Signal of a Fan put to the Mouth, I remark'd my Coufin grew faint, and falter'd in her Voice. The next who was admitted after me was a young Gentleman, a Turkey Merchant: He was in his Dress what the French fay, tiré a quatre epingles, nothing could be more exact. He enter'd, with 'Lard, Madam, what a Mortification is it to fee your Ladyship in this languishing Condition! When I heard the News of your Indisposition, I was ftruck all of a Heap: You really look vaftly diforder'd, but charmingly well; indeed its no Wonder, ' your Ladyship cannot look otherwise, the Graces will e never leave you; and when you are fo cruel to the World as to confent to die, they will accompany you to the Grave.' Then, without taking further Notice of the fick Lady, he made his Tour round the Room, and had fomething pretty and engaging to fay to every Individual. My Curiofity being fatisfied, I got up, told my Coufin I was forry to fee her ill, that I believ'd the Diforder lay in her Head, and advis'd her to be blooded. When I was going, she, with much ado, rais'd herfelf a little, threw her Body forward, and call'd out, 'Who's there? call fome Body to wait on 'my Coufin What-d'ye-call-him down.' The Grandeur that I had feen, the thorough Air of Quality, and the Tone of Voice in which she call'd, made me apprehend I had not behav'd myfelf with a due Deference;

and if her Husband had not given me Heart, I question if I had flept a Wink all Night.



Quid Prudentis opus? cum possit, nolle nocere.

Bias per Ans.

From my House in the Minories.

Coording to the Promise which I made the Publick when first I began this Paper, I have all along, upon every Occasion, and among all our unhappy Differences and Disputes, observed an exact Neutrality. --- While my Brother Journalists have been falling foul on one another, and with mad Prejudice, or blind Partiality, vilifying, or extolling the whole Conduct of those in Power; I have carefully avoided every Thing which might in any Manner relate to Politicks: - I have not even named the Reggar's Opera: - And my Caution in religious Matters has been fo great, that I believe it is impossible to guess at my Perswasion; nor shall I ever farther declare myself on that Head, than to affure my Readers, that I have an universal Charity. I have engaged on neither Side, in the Skirmishes of Wit, betwixt Mr. POPE's Party, and his Optofers; but, on the contrary, have suppress'd several Papers sent by unknown Hands, which (though they would divert my Readers) might, I thought, increase the Quarrel. Nor, however high the Contention in Time may rife, will I interfere at all between the wonderful Mr. HENLEY and the other Candidate for the Town's Applanse Mrs. AUBIN, or fo much as hint an Opinion which of them excels in Oratory.—And thus indifferent have I flood, and will still remain, not through Ignorance, or from an Inability to difcern where all Sides have been to blame, but with a View of becoming ferviceable to all, by Ma dif. fers 115

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by taking Part with none: For, fuch is the Nature of Mankind, that even the best Advice from a Person we diflike, (and generally we diflike every Body who differs from us in Principle or Party.) is thrown away upon us; we hear (if we can be perswaded to hear at all) with Prejudice, we judge with Partiality, and right or wrong condemn without regarding Truth or Reason. But, by shewing this pacifick Temper, I hope for a more kind Reception. I am no Man's Enemy, nor will injure any Body's Reputation. Whilft I lash the Vice, I am tender of the Criminal; and therefore, perswade myself, that my Reproof will be confider'd as the Concern of a real

Friend, intended, not to expose, but to amend.

IT is a common Complaint, that few People can bear Advice; but, the Reason is, because few know how to give it.—When it plainly proceeds from a Defire of finding Fault, an affirming Spirit, the Pride of thewing fuperior Understanding, or when it lays us open to the Contempt of others, it is true that we cannot bear it: But, on the other Hand, if it appears to be the Effect of Friendship and Concern, intended for our Good, beflowed with a due Privacy and Regard for our Character in the World, and void of Self-Exaltation, there is scarce any Body fo fenfelefs, as not to receive it kindly, and become the better for it. — From a long Observation on this Principle in human Nature, I began my Lucubrations, and shall continue them on the same Plan. Whenever I perceive Mankind missed by Custom, blinded by Folly, or hurry'd on by Passion, or Constitution, to Things evil in themselves, or unhappy in their Confequences, I am ftruck with Compassion, and earnestly wish to fave them: But, in particular, when the Danger threatens the most lovely Part of the Creation, I think myfelf in the highest Manner obliged to interpose and warn them of the Mischief. I feel for them, all the Tenderness of a Father, and correct their Faults, not with Anger, but Affection: using all the Address I am Master of, to cause their Reformation, by an inward Conviction, rather than publick Shame. As an Englishman, I have at Heart the Prosperity of my Country, and if I can in any wife promote it by the Encouragement and Praise of Virtue, or the Discountenance of Vice and

Folly, my Pains will be well bestow'd.

I publish the following Letter, (which exposes what none would be thought guilty of,) in Hopes, that those who know themselves criminal, will be brought to Reflection and Amendment by it.

Mr. STONECASTLE,

COME Time ago, I met with one of your Papers, by which I find that you are a very publick-spirit-

ed Gentleman, and don't confine your Animadversions,

Observations, Directions and Reproof, to our Metro-

opolis only, but that your falutary Discourses are intended for the Benefit of all your Countrymen. I

was pleafed with fo generous an Undertaking, and am

full of Hope to obtain, by your Assistance, some

Quiet for a troubled Mind.

Providence took away my Father in the 23d Year of my Age, by whose Death I come to a clear Estate of near 1000 l. a-Year, agreeably fitnated, and in a good Neighbourhood. But though at this dangerous Time of Life, I was left without Restraint, I escaped being led away by any Folly or Extravagance, difguis'd under the Mask of Pleasure. I liked all Country Diversions, but was a Slave to none, nor was so fond of rural Amusements, but that sometimes I spent a Month or two at London. Books I loved fo far as they are of Use, to civilize and improve the Mind, and Company c likewise, but not in such a Manner as to be uneasy when alone. Five Years I lived, thus fingle, thus happy! in myself, my Circumstances and my Friendfhips too: 'till the Beauties of a neighbouring Fair-one charm'd me into Anxiety. I faw, I lov'd, I woo'd, and marry'd her. She was the only Daughter of a

worthy Gentleman, her Education liberal, her For-

tune answerable to mine, and her Person so amiable,

that she was the general Admiration. Her Conversation

was valued by Men of the most refin'd Sense, and amongst her own Sex, she was looked upon as an Ora-

cle: She commanded Respect from her Superiors, and

charm'd those below her into Affection. To her Friends she was sincere, kind and affectionate to her

Neighbours,

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Neighbours, tender and loving to her Family, compassionate and generous to the Poor, affable and courteous to all: But to oblige me, was her chief, her constant Care, as my greatest Pleasure was to be oblig'd, and prove by all Means possible my just Esteem. In this Tranquillity, we enjoy'd whatever Happiness human Life can reach: when my malignant Stars shed their most cruel Influence, and destroyed my Peace. ---- 'Twas my Misfortune (my Heart bleeds to tell the Story,) to bring this charming, innocent, endearing Partner of my Soul, to this pernicious Town. We lodg'd in Pall-Mall: and it was not long, e'er my Wife was courted into the Acquaintance of a bewitching Woman of Quality, who had form'd a ftrict Friendship with the Mistress of the House. From ceremonial Visits, they shortly became intimate, and this was continued (as often as the Seafon brought us up to London) for about two Years; in which Time, this curfed vile Seducer, with her dazzling Mischief of Quality, have taught my Dear-one, not only the certain Way of ruining my Estate by an unreasonable Love for Gaming, but have also debauched her into a Closet Society, or to speak in plain Terms, a Set of Dram-Drinkers: to the Destruction of her Health, Beauty and Understanding. Drunkenness in Men is an abominable Fault; but in the weaker Sex, what innumerable Inconveniencies (not to mention Crimes) must it not expose them to? — What a fatal Change do I now find! what a different Face do all Things wear! Her Regard for me feems loft; her Family is neglected; her Friends are flighted and avoided. The kind Advice of her good Father, (whom the never disobeyed 'till now,) my tender Admonitions, and fevere Reprimands, (for those too, though with the utmost Unwillingness, I have try'd,) are all fruitless. This beloved, this unfortunate Creature is fallen into such a State of Stupidity, that I can by no Means awaken her to the least Sense of my Unhappiness, or her own Disgrace. If this publick Declaration of my Affliction, which I will order so as to fall into her Hands, should fail of its defired Effect, good God! what shall I do! I fear I shall act something extravagant. - Should any · Expedient

Expedient occur to you, I beg, Sir, I request it as the greatest Favour, that you will communicate it, and you will infinitely oblige

Your much afflicted, and
Most unfortunate

Humble Servant unknown,

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How deplorable is the Fate of this unhappy Gentleman! deprived of all the Comforts Beauty and Love could give, and doom'd to fee the Partner of his Joys abandon'd past reclaiming, and in a Condition much worse than being mad! The Loss of Reason, when it is the Act of Heaven, commands our Pity: But Refentment justly rifes against those, who by facrificing the Soul's most noble Faculties to sensual and brutish Gratisications, deform the Dignity of human Nature. — After the Methods already try'd, there feems but one remaining, which is, to deprive her of any possible Means of indulging this shameful Vice. I think, without stretching the Authority of an Husbard beyond its Bounds, he may lock her up, keep her without Money, or any other Way put her under the Necessity of being fober, 'till it is her Choice to continue fo. Nay, I even think it is his Duty: as much as it would be to prevent her taking Poison, if he found that she intended it. -- But, I hope, that she herself has still good Sense enough remaining, to spare him this ungrateful Task, and restore their mutual Happiness, by a speedy Resormation.

THE Confideration of this melancholy Subject, brings into my Remembrance those pathetick Lines of Milton, which feem applicable on this Occasion.

O Fairest of Creation! last and best
Of all God's Works! Creature, in whom excell'd
Whatever can to Sight or Thought be form'd
Holy, divine, good, amiable, or sweet!
How art thou lost!

I AM inform'd, the wretched Vice here complain'd of, has infected many of the Fair Sex, in a scandalous and most shameful Manner, and is daily practis'd, even by those of Rank and high Distinction. The Legislature has feafonably interpos'd to prevent the mean People from deftroying themselves this Way, which, I hope, will occafion due Reflection in all besides who are guilty of this fatal Custom, and bring them to consider its certain and unhappy Confequences, which are, Infamy, and A drunken Woman is a most detested Death itself. Character, which any but a drunken Woman must blush to bear: It implies the Loss of Virtue, Fame, and Honour: Because, in that Condition, a Woman is exposed defenceless to every bold Attack: And that spirituous Liquors are a fure Poison, miserable Examples every Day can prove.



Sweet Solitude! when Life's gay Hours are past, Howe'er we range, in thee we six at last; Toss'd through tempestuous Seas, (the Voyage o'er,) Pale, we look back, and bless the friendly Shore.

TICKLE.

From my House in the Minories.

It has been a Question often debated, though I think it hitherto remains undetermin'd, which, by a wise Man, ought to be preferr'd, a Life in Business, or Retirement. If Examples in this Case were to pass for Arguments, a Multitude of Authorities might be produced on both Sides: Moses, Solon, and Lycurgus, were Lawgivers, and a kind of Princes, while Epicurus, Socrates, and Pomponius Atticus, despising Grandeur and Power, were contented with the humble Blessings of a private Life. For my own Part, as I am of Opinion, that our Happiness in general depends in a great Measure, on ourselves; so in this Particular, we ought, (if possible,)

possible,) I think, to chuse such a Method of Living, as is best suited to our Tempers. In order to do this, it is necessary that we should strictly enquire into our Minds: and if by doing fo, we find ourfelves naturally aspiring defirous of Fame, or covetous of Wealth, Reason will instruct us, that in order to satisfy these Views, we ought to engage in the publick Scenes of Life: Whereas, if we are, on the contrary, by Nature averse to Trouble, inclined to Peace, and defirous of living at Quiet, we are the likelieft to obtain these Blessings by passing our Days in Privacy, and a rural Retreat. But as it is impossible for one Man, in the Disposition of his Mind, to differ more from another, than the fame Man may at different Times from himself; and as Persons are often feen at one Time to delight in the Noise and Hurry of the World, and at another to be passionately fond of Solitude and Repose, it may not be amis, if we endeavour to find out the Cause of so great a Change: which, as strange as it may feem, is frequently accompany'd, and fometimes occasion'd by Reason. While we are young, our Spirits being active, and the Powers both of our Body and Mind being ftrong, and in their utmost Vigour, we are then fitter, and more defirous of Employment, than when advanced in Years: Old Age, besides bodily Infirmities, brings with it a Weariness and Inaptitude to Labour, and naturally inclines us to the Love of Reft and Repose. The Spaniards, who have long preferved the Reputation of a wife Nation, have amongst them a Custom of quitting all publick Employments, whenever they draw near their grand Climacterick, and spending the rest of their Lives in Piety and Devotion. Thus the Emperor Charles V. and the Cardinal Duke of Lerma, after having in the Morn and Noon of Life shone forth with the brightest Lustre, chose to pass the Evening of their Days in the quiet Solitude of a Cloiffer.

BESIDES this Defire of quitting the World, when we find ourselves incapable of continuing in it any longer with Pleasure, there is another stronger Motive, which sometimes inclines us to Retirement; and that is, when by setting our Minds violently upon something, we make that Thing essential to our Happiness: and then either through our taking improper Measures, or by the

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intervening of some unforeseen Accident, it being render'd impossible for us to attain it, the Disappointment makes so strong an Impression on our Minds, as to give us a Distaste for every Thing else: and, like froward Children, because we cannot have what we would, we will not enjoy what we may.

Instead of animadverting any farther on this Head, I shall endeavour to divert my Readers, by relating to them an Accident, the reslecting on which, led me into those Observations I have been just now making on this Sub-

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SOME Years ago, being at a Friend's House in the Country, I took one Day a Ride out, in order to divert myself while my Friend made a Visit, in which I did not incline to accompany him. As I was returning in the Afternoon towards home, I cast my Eye on a small House, at a little Distance from the Road: The Elegance of its Structure, the Beauty of its Situation, and the Neatness of the Gardens that surrounded it, all conspir'd to make me turn a little out of my Way, in order to take a nearer View of it. As I drew towards the Entrance of a stately Avenue of Trees, which led directly up to the House, a Gentleman who was walking there with a Book in his Hand, approach'd me very civilly, and enquir'd my Bufiness: I told him, that coming down to fpend the Summer at Mr. Such-a-one's, I had made a little Excursion, in order to see the Country, and could not pass by so charming a Seat, without indulging my Curiofity fo far as to take a nearer Look at it, 'The Gentleman you mention, faid EUDOCIUS, (for fo I fhall call him,) is a Person for whom I have a very great Esteem; be so good, Sir, as to alight, and if there is any Thing about my House you think worthy of your Observance, I affure you, you are very welcome to the Sight of it.' I complied with his Request; and he himself shew'd me all the principal Rooms of the House; which were hung with good Paintings, and so exactly furnished, that they had in them every Thing that was plain and useful, without containing any Thing either superfluous or gaudy. He conducted me next into his Gardens, which were every Way extreamly elegant: and particularly were adorn'd with feveral excellent antique antique Statues. At the Bottom of his Parterre ran a beautiful Canal, on the other Side of which lay a Park, where the Eye, after being entertain'd with a Multitude of agreeable Objects, had its View terminated at a confiderable Distance by a lovely Grove of Trees. Hither insensibly we wander'd: In the Middle of the Grove stood a little Marble Edifice, whose Situation might be properly stiled sweetly melancholy. In this was contained a Collection of the best Authors, and it was especially well surnished with the Poets. Here EUDOCIUS drew out of his Bosom the Book which he had in his Hand when I first saw him: It was a Virgil, which open'd of itself at the Story of Orpheus and Eurydice.

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BUT Night coming on, we returned to the House: where, after taking a Glass or two of Wine, I took my Leave: though not without my being obliged to promise to make him a second Visit, as soon as I had an Opportu-

nity.

AS I was returning home, I could not forbear reflecting on what had pass'd; especially, because I had not observed any Woman, so much as a Servant, about the House, nor the least Thing in any of the Rooms which could possibly be supposed to belong to any of that Sex. EUDOCIUS himself, though a Person of the most polite Behaviour, had yet fuch a fettled Melancholy in his Temper, that although, in Complaifance to a Stranger, he endeavour'd to affume an Air of Chearfulness in his Conversation, yet I could easily perceive that he thereby laid a Restraint on his Inclination, and that it was impossible for him to put on even the Appearance of Gaiety, without a vifible Reluctance. As foon as I came home, I related this Adventure to my Friend, and entreated him, if it was in his Power, he would acquaint me with the History of EUDOCIUS. Accordingly, in order to fatisfy my Defire, he proceeded in the following Manner:

'EUDOCIUS (fays he) is now about five and twenty:
'He is possessed of about a thousand Poundsa-year, and de-

feended of a very honourable Family. Both his Pa-

rents dying when he was very young, left him to the Care of MENTOR, who had been also his Father's

Tutor: MENTOR manag'd both his Pupil's Education

and Estate with the utmost Prudence, 'till EUDOCIUS' reached his eighteenth Year, when MENTOR dying, left every Thing entirely to his own Management; in

which, notwithstanding his Youth, he demean'd him-

felf so prudently, that he justly gained the Reputation of being one of the finest Gentlemen of the County.

In fhort, every Body loved him as a good Neighbour,

and every Body esteem'd him as a judicious Friend.
About three Miles from EUDOCIUS lived SEVERUS:

a morofe old Man, of about two thousand Pounds a-year

real, besides an immense Personal Estate; all which

at his Decease, would descend to his only Daughter

SELINDA, a young Lady, who, both by her Beauty and Merit, more than deserved it. EUDOCIUS, by

Education, Family, and Interest, was attach'd to one

Party; and SEVERUS, by a natural Obstinacy in his

Temper violently bias'd to the other. This occa-

fioned the Families having little Intercourse one with

the other, except their fometimes vifiting at the fame

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'IT was at one of these accidental Meetings, that EUDOCIUS first saw SELINDA. This first Inter-

view created in him a ftrong Concern, which ripen'd,

by Degrees, into a violent and lasting Passion. It

would be needless for me to give you an unnecessary

Detail of the Series of this Amour; it is sufficient for

me, that I inform you, that the Love of EUDOCIUS

was received with reciprocal Tenderness by SELINDA, and that SEVERUS's Consent was only wanting to

' make them happy.

A Friend, whom EUDOCIUS had made his Confi-

dent in this Affair, was employed to found the old

Gentleman's Inclinations upon this Head. But no fooner was it mentioned to SEVERUS, than with his

ufual Vehemence of Temper, he positively declared,

that if his Daughter wedded EUDOCIUS, he would

only immediately turn her out of Doors, but at his

Death, would deprive her both of his Bleffing and

Estate.

TOO well the Lovers knew the obstinate Temper

of old SEVERUS, to hope, either by gentle Methods, or Length of Time, to fosten him into a Compliance.

VOL. I. SELINDA,

194 The UNIVERSAL SPECTATOR.

SELINDA, besides the Risk she run in disobeying her Father, had too great a Regard for her Duty, to think of marrying either without or against his Consent. The

following Expedient, therefore, was refolved on, as

best suited to the present Juncture of their Affairs:

· FUDOCIUS was to go Abroad, under the Pretence of

Travel, but indeed, that SEVERUS might not suspect he entertained any farther Thoughts of his Daughter:

SELINDA, on her Part, promised in the most solemn

Manner never to think of any other for a Huiband,

Inotwithstanding any Perswasions, or even Threats her

Father might make Use of to induce her to the con-

trary. They flatter'd themselves, that this cruel Sepa-

ration could not last long, e'er Death, by taking away

" SEVERUS, who was now near Fourscore, and mise-

ably afflicted with the Gout, would thereby remove the

fole Obstruction to their Happiness. BUT alas! how eafily do our Inclinations impose a upon our Judgments, and how readily do we credit what we wish to be true? The Lovers imagined " that SEVERUS was effectually blinded; but in this, alas! they were highly mistaken. Old Age is naturally fuspicious; he began to have some Apprehensions on that Head; but without taking the least Notice of it to SELINDA, (which he rightly judged, if it were fo, would only make her the more cautious,) by placing private Spies on her Conduct, and by corrupting a Favourite Maid of hers, whom she had made her Confident, he at last came to know all. No sooner was he Master of the Secret, but, bridling the natural Impatience of his Temper, he resolved to take such Measures, as should punish her Disobedience, and frufirate her Passion for EUDOCIUS; and all this too, without letting her know he was at all acquainted with the Matter. In order to carry on the Scheme he had formed, he fuffer'd the three or four first Letters which EUDOCIUS wrote to SELINDA, to be fafely deliver'd her, the last of which was dated from Paris; (and the Contents were, that some Reafons inclined him to continue there for fome Time.)

After this, SEVERUS having it in his Power, confantly intercepted them for the Space of three Months: 6 during

during which Time, you may imagine, the Lovers fuffer'd the most intolerable Anxiety. SEVERUS thought it now Time to put his Defign in Execution: He instructed a Fellow for that Purpose; and having furnished him with a Dress and Equipage, suitable to the Appearance of a Person of Distinction, he brought him to his own House, as a Gentleman from London, who made him a Vifit. At Dinner, SEVE-RUS took Occasion to ask him for News: I am, faid the Stranger, about a Fortnight ago, come from Paris, and the Day before I set out, EUDOCIUS (who, I am informed, is your Neighbour in this Part of the ' Country) was marry'd to a Lady of that City, of great Quality, and an immense Fortune. Scarce had he pro-' nounc'd those Words, 'ere SELINDA fell from her 'Chair upon the Ground: She was immediately convey'd from thence to her Chamber, and from that Minute was feized of a Fever. Her Father, who imagin'd her Illness might be foon removed, was overjoy'd at the Success of his Plot: But this Satisfaction was overturned in a very few Days, by the Phylicians acquainting him that it was impossible to fave SELIN-DA's Life. Stung with the Thoughts of having murder'd his Daughter, he ran to her Bedfide, where, on his Knees, and with a Flood of Tears, he difcover'd the whole Contrivance, producing at the fame Time the intercepted Letters from EUDOCIUS, and conjuring her, if possible, to make herself easy on that Head, and to forgive him. In the Midst of this unhappy Scene, a Letter was delivered him, from EU-DOCIUS, who, unable longer to bear the Pain of a Separation from SELINDA, joined with that cruel Uneafiness, arising from his not being able to hear from her, was arrived the Day before privately at his own House, where, receiving Information of SELIN-DA's being at the Point of Death, he wrote to her Father in the most moving Terms, to entreat his Permission to see her. SEVERUS gave Orders he should be admitted immediately, and notwithstanding SE-LINDA's extream Illness, he caused them that Evening to be marry'd in his Presence. But alass! this Indulgence came too late; for although the next Day K 2 · the

fhe appeared somewhat better, yet the Day after, the Disease returned with such Violence, that towards

Evening the unhappy Bride expired in the Arms of her

beloved EUDOCIUS.

Extream Grief and Vexation, in about a Fortnight's

Time, carried off SEVERUS, whose vast Estate, by
 his dying without a Will, descended to a Person who

was a very distant Relation.

EUDOCIUS, to divert, in fome Measure, his excessive Melancholy, caused his old Family Seat to be

pulled down, and in its Stead erected, after the Italian
 Manner, that Structure you so much admire. 'Tis

here, that perfectly retired from the World, he passes

his Days in a continued Solitude, fcarce feeing any
Company, and never fuffering a Woman to come within

his Doors. He confines himself wholly within the

Compass of his own Gardens, where he spends his

Time mostly in Study, and the Perusal of the Antients;

and yet, in spite of all his Wisdom and Philosophy,

gives Way to an immoderate Grief, and fruitlefly be-

wails the Loss of his SELINDA.

THIS Reflection of my Friend's, that EUDOCIUS, notwithstanding all his Philosophy, gave Way to his Passion for the Loss of SELINDA, puts me in Mind of an Opinion generally received, not amongst the Vulgar only, but even amongst Persons of higher Rank, and where one might reasonably expect a freer Way of Thinking: which is, that a Person who sets up for a Philosopher, ought to be wholly divested of his Passions, or, in plain English, that he should no longer continue a Man. From whence this Whim had originally its Rife, is not eafy to imagine, fince amongst the Antients, there was not any Sect of Philosophers, who pretended to any such Notions, excepting only the Stoicks, who for that Reafon are ridicul'd by all the other Sects; and indeed, many of the Stoicks themselves seem to have soften'd the Rigour of these Doctrines, and those who retained them, did it more out of Pride than for any other Reason.

FOR my Part, as I cannot help esteeming it a greater Instance of Wisdom to build up than to pull down, to plant than to destroy, so I apprehend the true End of Philosophy,

Philosophy, nay, and of Christianity itself, is, to perfect rather than to eradicate human Nature.

OUR Religion, indeed, is so very far from endeavouring to extinguish our Passions, or forbidding us to shew suitable Expressions of Grief, on the Decease of Perfons for whom Nature gives us a Concern, that we have an Example of the Behaviour of Christ himself on this Occasion, who, when entering the House of Lazarus, after his Death, did not reprehend Mary and Martha, the Sisters of the Deceased, for their Lamentations and Tears; but, on the contrary, suffer'd even his own Humanity to sympathize with the Sorrow of those about him; and he is expressly said to have groaned in Spirit, to have been troubled, and even to have weet.

THE Concern we shew upon such Occasions, ought not to be excessive, but in Proportion to the Distance or Nearness of Relation the Person deceas'd stood in towards us; and to suppress such a Concern, and to appear wholly immoved in such a Juncture, is so far from being a Virtue, that it is a Sign of Want of Humanity, as well as

Decency.
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THERE is, indeed, an excellent Modern Author of our own Country, for whose Writings I have the highest Veneration, whose Sentiments on this Head, will, at first Sight, appear very different from mine, and whom one would imagine to have been in Love, even with the feverest Doctrines of the Stoicks. The Author I mean, is Mr. ADDISON, who, in his Tragedy of Cato, reprefents that Hero counting the Wounds of Marcus, and looking on the dead Body of his Son, yet reeking with his Blood; and at this affecting Spectacle, instead of shewing any Marks of Paternal Sorrow, he makes him rather overjoy'd, and reprimanding the Spectators for the Concern they shewed on that Occasion, he bids them turn it to a Subject that better deserved it, the Ruin of their Country. Instead of making Remarks on this Pasfage, much less making any Reflections on that noble Author, I shall endeavour to set it in a true Light, and thew that Cato's Behaviour in this Respect, was never intended as an Example. The entire Character of that Hero, through the Play, is that of a passionate Lover of his Country; on the Freedom of which, he thought

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his own Happiness, that of his Family, and every other Roman's, absolutely depended. Is it to be wonder'd then, that he was not forry, or rather, that he should be well pleased, that his Son, by falling bravely in the Desence of his Country, escaped looking on Cæsar's last Triumph over the Remains of Rome, which himself rather than behold, sell in cold Blood upon his own Sword?

NOR is it so unreasonable, that any extraordinary Accident, which makes a very deep Impression on our Minds, should be the Motive of such a Retirement, as that of EUDOCIUS; for the Damp upon the Spirits, putting a Stop to the usual Hurry of our Thoughts, thereby makes us at first think more intensely on that which occasion'd it; and as it wears off, we see more clearly the Nature of Things, and become the better inform'd, concerning the real Evils and Bleffings of human Life, and the Ways, by which the former are to be avoided, and the latter obtained. The Carthufian Monks, one of the strictest Orders of the Roman Church, are faid to have owed their Institution to the Surprize with which their Founder St. Bruno was affected, at feeing a dead Body rife up and fpeak, as it was going to Burial. I cannot help thinking one of the finest Strokes in all Mr. Lee's Works, is, his making the great Scipio's Resolution of withdrawing from the World, and fpending the latter Part of his Days in Solitude and Retirement, to arise from beholding the dead Bodies of Maffinissa and Sophonisba, and from thence observing, into how many real Evils Mankind plunge themselves, by an ambitious Desire of Fame, and too eager a Pursuit of Glory.

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Virtue now, nor noble Blood, Nor Wit, by Love is understood ? GOLD alone does Passion move, GOLD monopolizes Love.

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COWLEY.

From my House in the Minories.

Mercenary Way of thinking, in Regard to the Fair Sex, is, at present, so shamelesty avow'd among the Men, that fcandalous Computations how much a Wife will cost, and those Expences compared with the Income of her Fortune, are published through all the Nation; to the fearing honest Folks from Matrimony, and the wonderful Increase of those peevish Creatures called Old Maids. ----- A Paper of this Kind, intitled, The Batchelor's Estimate of the Expences of a marry'd Life; which pretends to prove, that by marrying a Lady, with a Fortune of 2000 l. a Man must be a Loser of above 200 l. per Ann. was fent me the other Day; and with it the following Letter.

To HENRY STONECASTLE, Esq;

Mr. SPECTATOR,

CURE you will not suffer the inclosed Libel on the Fair Sex, to pass unreproved: You call yourself our Champion, and now is your Time of being fo, when we are thus openly attacked; nor can you with ' Honour quit the Cause of Beauty and Innocence, op-' posed by Avarice, Brutality and Malice. Though you are yourself a Batchelor, I am perswaded you detest fuch ungenerous Principles as have no Regard for any Thing but Riches, and are wholly blind to Merit.

THE Calculations herein made, are unfair throughout, there being no Deductions for innumerable Ex-

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e pences, which a Man faves by being marry'd: and which, was the Account justly stated, perhaps, would turn the Ballance. But supposing it to be otherwise, and that what is here fet forth were true; if a Man's Circumstances can afford it, why should he find Fault? And, if not, a prudent Wife would content herself with lefs .- What is the Use of Money, but to pur- chase the Necessaries and Conveniencies of Life? What Purpose else can it serve? —— Are these Expences for * the Wife alone? does not the Husband enjoy more than fhe? --- And befides, is a faithful Friend and Companion, are the fincere Affection, and the tender Endearments of a virtuous and deferving Wife worth nothing? - But, fuch mercenary Wretches as compute in this Manner, have Souls infenfible of all the generous and exalted Pleasures of Love or Friendship, and can relish on Delight but groveling in the Dirt.—They pretend how much is loft by marrying on the Man's Side; and I would gladly know what the Woman gains by it? With the Interest of her 2000 l. can she not live gentilely, and please herself in every Thing? And how is her Condition mended by all the Expences mention'd in the Estimate? Does the not become dependent and entirely subject to a Husband's Humour? and if ill Fortune places her with one of these considerate Gentlemen, is the not throughly miferable; when after giving away every Thing, the finds her very Food and Cloathing grudg'd her?-In short, I am very certain, even in the best of Marriages, were all Things well consider'd, the Woman has much the worst on't: For which Reafon, I am determined to continue fingle; a Refolution I wish all my Sex would make, and thereby humble the Infolence of these foolish Creatures, who know onot how to value us.

I am your Humble Servant,

SUSANNA PENNYLITTLE,

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• P. S. A Fellow who had courted me almost two
• Months, brought the Estimate in his Pocket the other
• Night, and read it in an insulting Manner; which

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The IJNIVERSAL SPECTATOR. 201

occasioned such a Quarrel, that I have not seen him fince. I don't fend you Word of this, that I care for

him one Straw, but to let you know what Mischief

fuch abominable Calculations may be the Caufe of.

IT is with much Concern, I find my pretty Country-Women reduced to a Necessity of becoming less serviceable in their Generation than they are naturally inclined to be; and that fordid Avarice usurps the Throne of Love, in Prejudice of the happiest State on Earth. It was one peculiar Felicity of the first Ages, that Affection join'd their Hearts before their Hands were join'd, and Beauty and Merit only directed them in their Choice. every Husband was a Lover, and every Wife return'd the fond Embrace. But now, the first Question about a Lady is, What Money has she got? — To talk of fine Perfections, of Beauty, Sense, or Virtue, appears ridiculous (if that's deficient) and will only raise a Laugh: ----And as for Love, the bare mention of it, is reckon'd the certain Symptom of a diffemper'd Brain. — This Evil has been long a growing; for the common Principles of Nature and Reason, cannot be presently rooted out; but at last it has spread itself so universally, that fuch only who can buy Husbands, must now expect to get them: (nor are they to be purchas'd but at high Rates :) And as for those, be they ever so deserving otherwife, who are not Fortune's Favourites, their Lot must be to languish out their Days, useless to themselves, and to the Publick.

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THE Greeks and Romans, by all Means possible, encouraged Matrimony, which they confider'd as the Basis of their Glory, the fure Way of becoming powerful, great, and happy. The true Riches of a Nation, are the Multitude of its People; and therefore they who oppose the most effectual Method of increasing them, are Enemies to their Country. This was the Opinion of those wise Commonwealths, and they accordingly inflicted Fines and Penalties on such as did not marry within a certain Age; whilft those who did, were indulg'd with Immunities, and regarded as Ornaments and Pillars of the State. But with us, the Case is otherwise, and a loofe licentions Way of Life, which enervates and de**ftroys**

202 The UNIVERSAL SPECTATOR.

stroys our Youth, is generally, not only openly avowed, but practic'd; whereby the regular Increase of People is prevented, and the Laws of all good Policy violated: whilst the best and most modest Part of the Fair Sex, are destin'd to be Nuns, even in a Country averse to Popery; and that for no Reason in the World, but

because they are not rich.

I HAVE confider'd the Paper which Mrs. PENNY-LITTLE fo much complains of; to which, I think, her own Letter may be a fufficient Answer: And, therefore, instead of saying any more about it, I shall subjoin a Letter from a Gentleman, who seems to have a very uncommon Way of thinking, and pretends to assure me, from his own Experience, that the refin'd and heavenly Perfections of the Mind, are of some Value, even where there is a Want of Fortune; which is so strange an Opinion, that I make no Doubt, it will divert the Generality of my Readers.—He writes as follows.

SIR.

A S you have favour'd the Town with several entertaining and useful Discourses on Marriage; I shall give you an Account of my own Happiness in that State; an Happiness which arises from the unaffected Virtue, the Prudence and Good-Nature of my dear Companion, whose Merit first engag'd my Love, and whose sincere Affection must for ever preserve and reward it.

'THOUGH I'm the Son of an antient and rich

Family, yet being a younger Brother, and my Father having many Children, I was fent out Clerk to an At-

torney. I had not been long in Town, e'er I fixed

my Eyes on a young Lady in the Neighbourhood, who
was remarkable for every engaging Qualification both

of Body and Mind; the fung to Admiration, play'd

in great Perfection on the Harpficord and Organ, and

had, in an uncommon Manner, improv'd a fine natu-

ral Genius, with much reading in the best of Books; with all this, she was entirely free from Affectation,

or Self-Conceit. Her Conversation won my Heart,

paid my Addresses to her, and after some Time, was

bleft with a Return to my fincere Passion, Sure never

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Pair regarded each other with more Esteem and Tendernefs! which went on increasing, 'till my Clerkship was expir'd. Before that Time, we never proposed marrying, and then I found innumerable Difficulties My Father lived grand and high, kept attending it. a numerous Retinue, and was fond to a Degree of the Glory of his Family: On the other Side, SABINA's Father, by unavoidable Misfortunes, was render'd uncapable of giving her any Fortune. I had no more myfelf than fifteen hundred Pounds, left me by a Relation, to begin the World with: which, with what ' little Practice I foon gain'd, and a good Œconomy, was sufficient for my own Maintenance, but would not defray the Expences of a Family. What could I do? to marry without my Father's Confent, I was very certain would for ever difoblige him, and I was as fure he would never give it me: And though he could not well spare his Ready Money, I expected something confiderable at his Death, which by this Means, would be entirely loft. In short, I determin'd to defer my Marriage, and purfue my Bufiness with Diligence; whereby, in about two Years and a Half, I purchas'd a Place of 300 l. per Ann. and foon after, an Estate of 2001. a-Year was left me by an Uncle. Now I judg'd myself in a Condition to provide for my dear SABINA: But, notwithstanding, before I marry'd her, resolved, if possible, to obtain my Father's Approbation, and purposely made a Journey into the Country, to try what I could do. After feveral Discourses, at a Distance, to find out his Way of thinking, he one Day expressed himself very much to my Satisfaction, in the following Manner; - Son, fays he, I would have you marry; but remember, that Marriage is an Affair of the utmost Consequence in Life; and that on your Choice therein, your whole Happiness depends. Let me advise you not to make yourself a Wretch for the Sake of Riches. Money alone, in that State, never made a happy Man: It is a good. Ingredient, but your Felicity must arise from an Unity of Affection. However, beware of running into Powerty; Love only, will not do. There must on one Side or the other, be sufficient for a gentile Maintenance: But

But it's not much Matter where. - Encouraged by this candid Speech, I told him the whole Story of my long Passion, and gave him a true Character of my charming SABINA; of whose Merit and Tenderness. I had received ten Thonfand convincing Proofs. -Without being angry, as I apprehended, he told me he would fee her; to which I readily confented, not doubting he would be pleafed with her Person, Behaviour, and Conversation. Accordingly finding every Thing as I had related of her, he was fo delighted, that he kiffed her, called her Daughter, bless'd us both together, staid in Town whilst the Marriage was confummated, and gave me a thousand Pounds, to make up for her Want of Fortune. We have been marry'd now five Years, and are as happy a Couple as any living: Our mutual Endeavours are to oblige each other: Our Life is one continued Calm: nothing is able to diffurb our Peace, and Heaven bleffes us with all our Hearts Defire. Permit me, Sir, to add, that true Felicity is to be found only in generous Souls, and that Traffick Marriages can never produce " Happiness,"

Iam, SIR,

Your very humble Servant,



W. L.



Permittes ipsis expendere Numinibus quid Conveniat Nobis, rebusque sit utile nostris; Charior est illis Homo, quam sibi.

Juvenal.

Receive my Council, and securely move;
Intrust thy Fortune to the Pow'rs above.

Leave them to manage for thee, and to grant
What their unerring Wisdom sees thee want.

In Goodness, as in Greatness, they excel:
Ah! — that we lov'd ourselves but half so well.

Dryden's Juvenal.

From my House in the Minories.

HE most happy Consideration, and what every man should continually have in Mind, is, that he, and every Thing around him, at all Times, in all Places, and upon all Occasions, are entirely under the Guidance and Care of Providence. Nothing comes to pass by Accident: That Power which form'd the Universe, is present every where, and all Things are actuated by its immediate Direction. The contrary to this Supposition is inconsistent with the Nature of an Omnipotent and Omniscient Deity, and with the Subordination and Dependency of created Things; which can no more fubfift, than they could be at first produced, without a supreme Agency. — As the Being which made us is All-wife, he must intend us for certain Ends and Purposes; as he is All-powerful, those Purposes must inevitably be fulfilled; and to this we may add, for our Comfort, that as he is All-good, his Designs must necessarily be to give us Happiness.

I AM aware, it will be objected, that this Opinion is destructive of Man's Free-will, and supposes God to

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have appointed Evil as well as Good: But having refolved against Controversy of any Kind, (though it might easily be shewn, that to be under the absolute Direction of an All-wise Being is a more glorious Freedom, than being left to the unsteady and short-sighted Guidance of our own weak Reason, and that it is absurd to suppose any Thing arising in Opposition to the Will of an Almighty Power; I shall pursue the End of my present Paper, which is, to make us patient and easy under all the Missortunes of Life, thankful for the Blessings of it, and contented with whatsoever is our allotted Portion in it.

WITH a very little Attention, we may observe Events continually arising without any Design, or Thought of ours, without our Care, and contrary to our Intent and Expectation: While our own deep-lay'd, and, as we believe, infallible Schemes, miscarry and come to nought, by Means wholly unforefeen, and notwithstanding our utmost Industry. — Does not this prove us at the absolute Disposal of some superior Power, who, as he pleases, governs and orders all Things, and on whom all Events, intirely are dependant? And, from this Knowledge does there not refult the most rational and well-grounded Satisfaction, when we confider that this Power is All-good, and that whatever we may at present suffer, or however contrary the Appearance of Things may feem, our Happiness will be the certain Consequence? Is not this sufficient to make us bear up under Pain, or Poverty, or Difappointment: to fulmit with Cheerfulness to his Dispenfations, and refign our Affairs into the Hands of that beneficent and Almighty Being, who, we are affured, intends the Felicity of all his Creatures, and knows what is good for us, much better than we ourselves do?

what continual Fears must we lie under, had we only our own Foresight, Care and Power to preserve us, from those immunerable Accidents which are always threatening us on every Side? But how quiet and perfectly secure may we be, from a Certainty, that the same Goodness which gave us Being — guards us: that he loves us: that he created us to be happy: that nothing can oppose his Will, or happen to us but by his Appointment: and that he ap-

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points every Thing in the very best Manner that is posfible!

THAT Being which created has an undoubted Power over all: We are the Creatures of his Will, and to refign entirely to his Dispensations is not our Duty only, but our greatest Happiness. It is impossible for our shallow Reason to comprehend the Depths of infinite Wisdom: we scarce discern one Inch before us, much less the Connections and Relations between Times and Things, which lie widely diffant from one another, and are concealed from all but his Eye who fees every Thing together, in one Point of View. It is vain Madness and Presumption for us to pretend to judge, who neither know the Antecedents, nor the Consequences of Things: But we ought to fit down, affur'd and fatisfy'd, that whatever befals us here, whatever Diffresses we may endure, they are all appointed by the Will of God, and are fo many Advances towards Perfection: For, as Plato somewhere fays, whatever Misfortunes happen to a just Man, whether Poverty, Sickness, or any of those Things which feem to be Evils, either in Life or Death, they shall conduce to his Good.

WHILST we behold the whole Brute Creation purfuing fuch Measures as are most perfective of their Happiness, thereto directed by a Principle in Nature, which it is a Force upon them to resist; can we believe Man only lest at random, to blunder on, without any other Guide but his own blind Judgment? Instinct in them is ever right, informing them truly what they ought to follow or avoid; but our Judgment scarce knows what to wish for, and oftentimes would lead us to our Ruin, did not Providence interpose. Were we our own Carvers, we should all of us be miserable, and like those mistaken Creatures, which address'd Jupiter for a Change in their Condition, we should repent our Choice, and pray to have our Wishes taken from us.

AS for Happiness in general, Heaven seems to have been very equal in its Distribution. There are none so miserable, but they have many Blessings to be thankful for; nor any so happy, as to be wholly free from Uneasiness. The most useful Things of Life, are common alike to all. The Sun affords its benign Influence and

Light,

Light, and warms the meanest Cottage, as well as the most stately Palace; and the humble Peasant enjoys the Benefit of the refreshing Air as amply, as the most exalted Monarch. The industrious Mechanick, gratifies the Necessities of Nature, with as good an Appetite, as the most wanton and luxurious Epicure: And the ignorant Day-Labourer is indulg'd with the Refreshments of Sleep, in as high a Degree, as the deep-read Scholar, or the idlest Man of Fortune.

AS for what we call Prosperity and Adversity: the invisible Chain of Causes and Effects, of Things past, prefent, and to come, is only known to that Eternal Being, who is infinitely just, and good, and wife, and powerful; and who can never act in Contradiction to these his Attributes, however strange and unaccountable Things may feem to us.

The Ways of Heaven are dark and intricate, Puzzl'd in Mazes, and perplex'd with Errors: Our Understanding traces them in vain, Lost and bewilder'd in the fruitless Search; Nor fees with how much Art the Windings run, Nor where the regular Confusion ends.

THEN let us acquiesce in God's all-wise Disposal of Affairs, and with humble Reverence, fubmit to that Station and Condition of Life, which he hath allotted for us; for this, and only this, can give us that happy Contentment of Mind, in which true Felicity is to be found.

WHAT can be worth our Anxiety! --- Human Life is but one short Stage in our Journey onward thro' the numberless Gradations of Being: and the World an Inn, where we only call in our Progress towards Perfection: One Generation passes; another comes: And its Inhabitants are always changing. — This reminds me of a Story, not much from the present Purpose, of a Dervise, who travelling through Tartary, arrived at the Town of Balk, and by Mistake, went into the King's Palace, supposing it to be a publick Inn or Caravansary, fuch as in that Country are prepared for Travellers at the publick Charge, Having look'd fome Time about him,

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he enter'd a long Gallery, where he laid down his Wallet, and spread his Carpet, in order to repose himself after the Eaftern Manner. He was foon discover'd by the Guards, who ask'd him his Business in that Place. His Answer was, that he intended to take his Night's Lodging in that Caravansary. The Guards reply'd, in a very angry Manner, that House was not a Caravansary, but the King's Palace. — It happen'd the King pass'd by, during their Debate; and finiling at the Dervise's Miflake, enquired how he could possibly be so dull, as not to diffinguish a Palace from a publick Inn? —— Sir, fays the Dervise, give me Leave to ask your Majesty a Question or two. Who were the Persons that lodged in this House when it was first built? The King reply'd, his Ancestors. And who, fays the Dervise, was the last Person that lodged here? My Father, said the King. And who is it, fays the Dervise, that lodges here at prefent? The King answer'd, himself. And who, says the Dervise, will be here after you? The King told him, the young Prince his Son. Then Sir, cries the Dervife, I was not mistaken: for an House that changes its Inhabitants fo often, and receives such a perpetual Succession of Guests, is not a Palace, but a Caravansary.



----Creta an carbone Notandi?

Hor.

From my House in the Minories.

A M often puzzled what Judgment to make of the Generality of Mankind, who feem to flut their Eyes, that they may fee, and fly from what they are anxious to obtain: They purfue what they esteem a Good, through Roads which lead them diametrically contrary to the Goal they aim at reaching; and are, notwithstanding, so obstinate in their Opinions, that they refuse to be fet right. Don Tomasio desires to be thought

a Man of Confequence, and very rich; and to attain this Character, he is making himself a Beggar, by living above his Estate; and loses the Esteem of his Acquaintance, by his noted Rhodomontades. What can be more contrary to the Ends he wishes, than the Measures he purfues? - Smatterio would be thought a Man of Letters; and to be fo reputed, he takes Pains to shew his Ignorance, by repeating Scraps of Latin in every Company; which he either pronounces with a false Accent, or murders with false Concord. - Don Bilboa would have the World think him a Hero; and to attain the Reputation of a brave Man, picks Quarrels, and gets a Beating, - Brunetta desires to be taken for a Lady of Severe Virtue, and great Charity; and is therefore, by her Scandal, laying herself open to the Censures of all the World, which commonly suspects her Virtue, who blemishes that of her Neighbour; for it's allow'd by all, that nothing can be more uncharitable, than to attack the Character of the Absent. As Reputation is priz'd above Life, such a one is worse than the Assassine, who stabs a Man behind his Back. - Brocado fets up for a Man of good Sense; yet cannot his Friends perswade him to Silence, and to the preferring a Guinea in his Pocket to an Embroider'd Coat: and the going plain and at Liberty, to the being in a Lac'd Suit in a Spunging House: No, he will convince the World, he's the Reverse of what he wishes it should think him. - Mr. Mince would have you believe he keeps the best Company; therefore calls all the Men of Fashion by their Christian Names, and has ever a String of Lords at his Tongue's End: This, his Method, awakens Curiofity, and discovers him always the Head of the Company he keeps; his Burgundy's fallen to Derby-Ale, and his noble Companions, divindled to Mechanicks. — Satyra has some Wit, and a great deal of Ill Nature: She defires to be effeemed agreeable Company; and to this End, falls foul on the Reputation of her Acquaintance, and makes all People of Sense avoid and abhor her. - But to leave particular Examples, let us examine the Conduct of the greater Part of Mankind, and enquire into their Views, and we shall find them very inconfistent. History can give us Instances of Men who have thirsted after the Character of Upright Patriots,

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triots, at the same Time they have by their Luxury, their Palaces, fine Paintings, and Equipage, declared to all the World they had robbed the Publick; fince neither their Patrimony, Œconomy, nor the Emoluments of their Posts, could support their Expence. But to descend: How many do we see gaping after the Epithet of a pretty Fellow, and making themselves ridiculous to atrain it? How many do we fee pointed and laugh'd at, who think they are travelling in the Highway of a general Applause? How much Humour have I observed in a Hat of the Breadth of a Trencher, fix'd over the Right Eye, and touching the Top-extremity of the Left Ear? What a deal of Bravery have I remarked in a Pair of Flatheel'd Pumps, and a Sword tuck'd up to the Arm-Pits? And how much has the Pocket, placed in a Line with the Hip, and the Sleeve shorten'd to the Elbow, spoke the Man of Distinction? These are Essentials in a modern Pretty Fellow, and fuch as render them the Contempt of People of good Sense of either Sex. Tell 'em this, and they laugh at you: Put them in the Road; tell them good Manners and Modesty will lead them to their Wishes, and you're a Snarler, a Man ignorant of the World, and not worth list'ning to. To what can we attribute these Deviations, if not to Self-love? a fondness of our own Opinions, which shuts our Eyes and Ears to Reason? We please ourselves in the Methods we take, and eafily flatter ourselves, the World will judge as we wish they should. I knew a Shop-keeper, who finding he declined, took the ready Way to Ruin, to be a proper Expedient for his Support; and because he could not furnish the Expence of his Family, he must have a Footman to increase it: No doubt, he imagined the World wou'd, by this, believe him in a flourishing Condition, and make Conclusions as he would have them: But, his Family increasing, and the Number of his Creditors not lessening, made them outrageous, place real Misfortunes to the Account of his Vanity, and hasten on a Statute of Bankruptcy. People are feldom taken with an Out-fide Appearance, where Interest, Resentment, or Ill Nature, fets them on Inquiry; and the World is not so often deceived, as they are, who would impose upon it: Yet (it's strange) neither Precept nor Example will prevail

prevail on Men to prefer Reason to Humour, to examine coolly their Actions, and foresee the Consequences of their Conduct.

To HENRY STONECASTLE, Efg.

SIR. THE following Letter is faid to have been written by the Abbot de Clugny to a young Nobleman by the Abbot de Clugny to a young Nobleman, his Relation, who ruin'd himfelf by following the Court; was vaftly indebted; and was a Sub-Assistant to · Harry IV. in his Amours, though he profited but little by that mean Employment. I have in the Translation taken the Liberty to modernize the Language in some few Places, though I have no where deviated from the Senfe of my Author. If you think it deferves a Place in your Paper, it is at your Service.

S IR, your constant Reader.

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My LORD, Whatever Methods you may take to drive off Reflection, I am fure you must pass a great many uneafy Minutes: For Reason will find Time to be heard; and the longer you put her off, like your Creditors, the more clamorous she will grow, and the weightier will be her Charge; for shuffling off Reason, is like procrastinating Payments, the Debt grows the heavier. Hurry in a Court, Gaiety and Diversions, may keep her aloof for a while, but will never expel her; she will lay your Conduct before you, shew you to your felf, and let you fee what you appear in the Eyes of the World. I know, by Experience, what it costs to fhut out her Admonitions, and the Folly of not liftening to her, 'till it's too late to redress the Consequences of acting contrary to, (that is, without,) her Dictates; for who acts without the Assistance of Reason, acts contrary to it. 'THE humane Part of the World fay you are good-

and pity your Conduct: But, my Lord, is it not a melancholy Thing to become an Object of Pity, Pity, when you have it in your Power, to be a Subject of Emulation? The rest, who speak of you in the

mildest Terms, say, you are insensible. Wretched State! when Insensibility is thought the best of our

Character! But, my Lord, there are Numbers, who

are not even so tender of you, and exclaim in Terms

too harsh for Repetition.

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'the Dictates of your own Reason; a little Resolution will make you stand the Shock. She, that Emanation

from the Deity, will make you what you ought to be, by shewing you what you are: For I am certain,

were you no Stranger to yourfelf, you have not fo far flifled all Sentiments of Honour, as not to wish to be

a Dog, rather than to continue (as you have made your

felf) the Contempt of all who hear you mentioned.

'You are plunged in Debt, and hope to retrieve your

felf by an Employment, I am told, you glory in: the Offer of which, even from an Universal Monarch, a

' Man of Spirit would reject with Scorn. Would you

fuffer Reason but to hold the Glass, you would fly the

'hideous Figure it would reflect: But 'till then, you must be unknown to yourself, and to yourself only.

LAM fatisfy'd these Truths won't please you:
but they are necessary, and are sent you by one who

weeps while you laugh; who fees you painted every Day in the most frightful Colours; who, wherever

'you are mentioned, meets with as many Stabs, as he hears Follies repeated; who dares not excuse your

Conduct, because you have lest not the least Room for

Vindication; and cannot refent your being treated

with Contempt, as he has too much Honour to enter

into an unjust Quarrel.

BELIEVE me, my Lord, your Figure is your Shame; and while you think it gains Respect, it ren-

ders you despicable. Would you really make a great

Figure, learn to be an honest Man; wear your own

Clothes, and don't fuffer other People to feed you and

'your Servants: Be ashamed to let poor Tradesmen curse your Luxury, when their Families ask them

for Bread. The Splendor of your Equipage, makes

you conspicuous indeed; so does a Pillory the Cri-

The Universal Spectator. 214

minal placed on it for a Cheat. Your Finery is, my Lord, your Pillory; your Embroidery the Scrole of your Infamy; and the Curses of those to whom you are indebted, the most sticking, as well as most filthy Dirt, that ever poor Wretch was pelted with. if you would (as you call it) descend, you would rise in the Opinion of the World: And my Lord in a plain Coat and a Hackney Coach would gain the Esteem of all Mankind, but must, in his Velvet and Chariot, continue the Object of their Contempt. If ' you take this Freedom Ill, you'll make but an ungrateful Return for my Defire of doing you the greatest Service; however, your Resentment can never affect me; for I make no Parade of my Charity, and as I look upon the reclaiming a young thoughtless Man, or even an Attempt towards it, to be not the least Act of that Sort, you will not wonder that I conceal my Name.'



Non te, sed Nummos.

From my House in the Minories.

N a late Paper, I took up the Cudgels for my Fair Readers, in Behalf of Matrimony, against all those greedy Muckworms, who can fee no Charms in any Thing but Money, nor think a Woman worth one Farthing more than the Portion which she brings. that Time, I have received feveral Epistles, couch'd in the most soft and obliging Language possible, to thank me, for appearing on that Side the Question, which, as a Batchelor, it was fear'd I would oppose. —One Lady, in particular, is so kind as to let me know, where she should be glad to see me, and declares she is neither old nor ugly: Another, tells me, the can command 10,000 %. and should like very well to bestow it on a Man with

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fuch reasonable Sentiments as mine, though he were not worth a Groat': And a Third enquires why I never marry'd, faying, it's a thousand Pities I should contimue fingle with a Way of thinking so proper to make an Husband. - For my own Part, I am satisfy'd with having done my Duty, (which shall ever be my Endeayour,) without Regard either to Favour or Affection. Therefore, as for the first Lady, I hope she will excuse my Visit, because I happen to be old, though she is young: In answer to the second, I wish her as good an Husband as such Generosity, and so large a Fortune merits: And I could give the third a Reason why I am still a Batchelor, (which, I believe, she'd allow to be a good one,) was it not a Piece of private History, that, perhaps, is better conceal'd, fince it would shew a fickle Creature of her own dear Sex to have been the unhappy Caufe. — A Story I would willingly forget for ever! -Though fome Time or other, I may be forced to tell it in my own Defence. - But laying all other Things afide at prefent, the following Letter deserves the publick Notice.

To HENRY STONECASTLE, Efg;

SIRBY your Means, I defire to inform the World, that ELIZABETH BALANCE, of the Parish of St. · Margaret's, Westminster, Spinster, with a Fortune of 2000 1. and no more, has lately (to the great Surprize of every Body) been fo imprudent, as to refuse the Visits of TIMOTHY SHALLOW, of the County of ' Effex, Esq; and one of his Majesty's Justices of the 2 Quorum, with an Estate of 1000 l. per Ann. though in Pity to her Ignorance, he was fo kind as to let her know, how much she ought to think herself obliged for his Addresses, fince he must be a considerable Loser by making her his Wife: as a Proof of which, he left the Batchelor's Estimate of the Expences of a marry'd Life for her ferious Perusal. But, notwithflanding, this Lady has farther the Indifcretion to dechare, that she shall regard the good Sense, Probity, and Affection of a Man, beyond all Confiderations of Wealth.

216 The UNIVERSAL SPECTATOR.

- Wealth, whenever the chooses a Companion for Life:
- Though, in the present Case, she should not think her.
- e self at all a Gainer. The Reason for this her extraor.
- dinary Conduct and Refolution, the has given under
- her own Hand, at the Intreaty of her Friends.

The SPINSTER'S ESTIMATE.

OR,

The CALCULATIONS of Mrs. ELIZABETH BALANCE; with her Observations on the Batchelor's Estimate.

MY Fortune is just 2000 l. which being placed on good Securities, at 5 per Cent. brings me in, with very little Trouble, clearly 100 l. per Ann.

I board with a Female Relation, who is	1.	s.	d.	
blest with a large Estate, and lives in a				
pleasant Country, in the Midst of an				
agreeable Neighbourhood; from which				
in Winter, she removes to her House		0	0	
in London. Though the made me an				
Offer of my Board, yet being unwil-	MON	17.		
ling to lie under such an Obligation, I				
pay her yearly	13 3	ing t		
My Cloaths, Linnen and Washing, one	hete.			
Year with another, cost me	30	0	9	

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For three Years past, (fince the Death of a favourite Maid, who was brought up with me,) my Coufin rather chuses her Servants thould give me the little Attendance I want, than that I should take another; so that 20 l. per Ann. which her Board and Wages came to, might have been faved: - But I have been at the Expence of learning the French Language, and have collected a 5 15 few Books, both in that and the English Tongue, in the Choice of which, I have been directed by some ingenious Men of my Acquaintance. For these Purposes, I allot 10 l. per Ann. which, with 51, a-Year in Gratifications to the Servants of my Coufin's Family, and others, for their extraordinary Trouble, makes yearly

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My Expences in London at Plays, &c. never amount to more than 10 l. per Ann. — I fornetimes play at Quadrille, but low, and as often win as lose; but if the latter, it's comprized within the faid Sum.

The greatest Part of the remaining 20 l. I lay by, as a Reserve, in Case of Sickness, or any other Accident. The rest I bestow upon the Poor; and how inconsiderable soever it may be thought by some, I assure you, as the World now goes, I pass for a very charitable and generous Person.

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THUS I dispose of the Income of my own Fortune; and what I should gain or lose by marrying the Squire, (according to the Estimator's Way of thinking,) will best be seen, by considering, how in such a Case his Revenue would be laid out, and how much thereof would VOL. I.

218 The UNIVERSAL SPECTATOR.

come to my Share. — I must premise, that my Fortune was intended to pay off a Mortgage, made on the Estate, since he came of Age: So there would be no Addition thereby to his 1000 l. per Annum.

The unavoidable EXPENCES,

OF

TIMOTHY SHALLOW, E/q;

	7.	5.	d.
Imp. D Eductions for Taxes, Parish } and County Charges, &c.	180	0	0
T 77 6 1 1 1 1 0	360	0	0
For his own Cloaths, &c. I will venture }	20		
A Coach and Horses, with the Wages of Coachman and Footman, and their Liveries, cannot be less than	120	0	0
A Gardener, and other Servants Wages, ?	30	0	0
Dels at Races, and other michient	120	0	0
Ale, Wine, Brandy, Pipes and Tobacco,	80	0	0
ference with the Landlord, the Bar- ber, and the Excife-Man,		0	0
Journeys to London to get rid of his Wife, and Expences there,	50	0	0
Rooks Pone Inh and Pater	000	0	0
Apothecary and Surgeon after Drinking-	10	0	
For a Steward, to perform the Drudgery of receiving and paying Money.	20	, 0	0
	1000	, ,	, 0

I PURPOSELY omit the constant Charges for Repairs, Loss by Tenants, Clubs, Elections, Trespasses, Quarrels, Law-Suits, Whoring, and its Consequences; for the Uncertainty, not of the Expence, but the Amount of it. As these last Particulars seldom come into a Gentleman's Calculation of yearly Disbursements, they commonly bring a Debt upon the Estate, which I am asraid my Expences, how low and reasonable soever, must have increas'd; unless some of the other Articles (which I could not expect) might have been abridged.

IN the above, I cannot fee any one Article purely upon my Account. Though, perhaps, the Coach will be charged to me; for, indeed, that is a Grievance most complained of, and the first Superfluity an Husband usually lays aside. But, as I have the Use of one at present, as often as I please, I cannot possibly set that down as an Advantage accruing to me by the Match.

IT will be objected, that these Calculations of mine. only fuit some few Persons: But is the Batchelor's Estimate more general? His Scheme of Life, such as it is, is only feen in the Inns of Court, or about Chancery-Lane. On the contrary, it must be granted, that although every Woman of my Fortune cannot live exactly in the fame Manner with me, yet she may, in one, very decent and agreeable, without the Want of any Thing she can with Reason wish for. As to the Computations, I believe there is, at least, as much Exactness in mine, as his. And though the Occasion confines me to the Expences of a particular Person, yet, I am perswaded, whoever confiders the Management of most Husbands, (in other Circumstances of Life,) will find a very small Proportion appropriated to the Wife's Use. But, as to that Matter, I am not much diffurb'd, it being my chief Defign to flew, how happily a Woman may live, in a fingle State, with only 2000 l, and of how little Benefit, in the Views of the Batchelor and his Advocates, whose Souls are wholly fixed on Gain, a Marriage, which the World calls advantageous, is like to be to her.

IT is easy to see, that Writer's Intent was, to depreciate our Sex, and make the Marriage State appear as inconvenient as possibly he could. I should not blame him for advising People to consider well before they

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220 The UNIVERSAL SPECTATOR.

marry, and apprifing them, how in that Condition. their Expences must necessarily be increas'd. It is proper every Body should be convinced of this, and be prepared to bear it too, before it comes, (I will not fay with Patience,) but with Cheerfulness. A fingle Man may be maintained for little; whereas, a Family demands continual and confiderable Disbursements: But then, is there no Satisfaction in Return for this? And what Advantages has the Wife, whereof the Hufband has not the better Share? But this pretty Gentleman feems to think himself so valuable, that he expects to get the Lord knows what all with a Woman, if ever he condescends to honour her with his dear Person. - I suppose he won't take a Farthing lefs, than what he computes he shall expend when marry'd; for why should he contribute any Thing? But I believe, as low as the Market runs on our Side, it may be a long Time before this happens; and therefore, in the mean while, I wish him all the Felicity which his Chambers of twelve Pounds ten Shillings, and his Bed-Maker at fifty Shillings a-Year, can give him.

THUS far Mrs. BALANCE: And I shall trouble

you no more than to affure you that I am,

Sir, Yours, &c.



Nec definat unquam ! Tecum Graia loqui, tecum Romana Vetustas.

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HOSE excellent Writings of the Greeks and Romans, which, with a deferved Veneration, have
been handed down, through fo many Ages to us,
are finish'd and noble Patterns of Learning and Politeness. The Moderns only are more or less worthy our
Praise

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vi th Praise and Imitation, in Proportion, as they have with more or less Exactness copied these bright Originals. Whether it be, that old People are always fondest of what they took Pains about and were pleafed with when young, or from what Reason soever it arises, I won't pretend to fay; but I constantly observe, that a Page of Homer or Virgil, Demosthenes or Cicero, Herodotus or Livy, gives me a Satisfaction very different from. and infinitely beyond, what most of our modern Writings can bestow. That wonderful Scope of Genius and Invention, that fublime Propriety of Sentiment, and Purity of Expression, together with a brave Neglect of all Ornament, but fuch as is manly and becoming: In fhort, a Dignity throughout, at the fame Time excites Admiration, and commands Respect.

THERE is a Grandeur, a Force, a Fire, a somewhat undescribable in all the Classicks, which fills the Mind with surprizing Pleasure, and makes it glow with Emulation. It is impossible to converse with them unimproved: You always find amongst them the strictest Sense of Justice, Honour, Humanity, and Truth; the finest Lessons of Morality are scatter'd every where; and the Love of their Country is a constant Principle, which shines beyond the rest. Inspir'd, as it were, by Virtue, they breath its most exalted Sentiments; in such a Manner, that who often reads them, must catch the glorious Spirit. And, no Study, I am perswaded, can more conduce towards making People good, as well as

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THESE Reflections are occasioned by the following Letter, which complains, and, I fear, with too much Justice, of a barbarous Neglect and Contempt of those Treasures of Antiquity, and that even in Places where they ought to be valued most. I would gladly cast a Veil over every Thing which seems to derogate from the Honour of my Country; but this gentle Reprimand, may, I hope, excite those who have Authority, to take away the Reason of such Complaint, and restore the noblest Studies to that Respect they merit, by their Encouragement and Command. This would soon amend the vitiated Taste which prevails at present, and instead of those monstrous Performances, which (to our Shame)

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are now fo much admir'd, would produce Works of every Kind, natural, compleat, and elegant; and make us relish fuch, and fuch alone.

To the Author of the UNIVERSAL SPECTATOR.

SIR,

A S you profess yourfelf an Encourager of the Sciences, I am fully perfivaded an Advocate for * polite Learning may affure himfelf of a Place in your Paper. Without any further Preface or Apology, therefore, I must let you know, Mr. Spectator, that I am a Member of a certain University, where, (with Regret I speak it,) polite Learning seems to be intirely banish'd. The Muses, with their Kindred Train, are expell'd, to make Way for Rufficity and Pedantickness, those rank and stinking Weeds which overgrow and choak the tender Plants of fine Literature. Excuse, and I think a just one, which Noblemen and others make, for fending their Sons to foreign Schools, that what we call the Littera Humaniores are not the Product of our own. What a Shame is it, that a Study fo useful, and so conducive to the forming and improving the Taste of a fine Gentleman, should be wholly neglected or flightly taught amongst us! A Study, that I may with Confidence affirm, is absolutely necessary for every Man that would shine at the Court, the Bar, or in the Pulpit. The Classicks are what the most eminent in either Place have been always found to fludy and admire.

Mr. Dacier, that judicious Critick and polite Scholar, has a Paffage in the Preface before his Remarks on the Satires of Horace, which is an Argument in Favour of what I advance, and, I believe, will not be unacceptable to your Readers, fince it shews them the Opinion of so great a Man upon this Subject. —— If * it be true, fays he, (speaking of the Commentators who went before him,) that I have any Advantage over them, it is intirely owing to the great Men of Antiquity, whom I have read with greater Care, and, doubtless, with more Leisure than they have done: I speak of 9 Plato, of Aristotle, of Homer, and other antient Au-

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thors, both Greek and Latin, whom I fludy Day and Night, that I may form my Taste on theirs, and extract from their Writings, Rules for true Wit, good Sense,

and right Reason.

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I AM not ignorant, there are Gentlemen in this Age, who ridicule these great Names; who are for recalling that Praise they have received for so long a Time, and would defraud them of the Crowns they have so justly deserved, and so unanimously obtained. But, by avoiding that Admiration, which they term the Daughter of Ignorance, they insensibly depart from that other Sort, which Plato stiles the Mother of Wisdom. Nor do I at all wonder they are thus blind to all the Divine Beauties which are to be met with in the Writings of these incomparable Men: Their Eyes accustom'd to Gloom and Darkness, are not strong enough to bear such Brightness. And, moreover, it is much easier to find Fault with, than understand them.

FOR my own Part, I am full of Wonder and Admiration, at such superior Genius's. I always consider them as uncorrupted and venerable Judges, before whom, all Mankind must render an Account of their Writings. — Notwithstanding, I highly respect the Learned of our own Times, and acknowledge there are many who are an Honour to this, and would have adorned the Ages past. But among these great Men, I don't know one, nor, indeed, can there be any, who does not reverence and esteem the Ancients. Upon them, and their Rules only, can a fine Taste be form'd: to deviate the least from which is at the same Time to quit the Road of Nature and of Truth. don't at all feruple to affirm, that it is as impossible to acquire a folid Merit, or form a true Judgment by any other Ways, than those which the Antients have marked out, as it is to fee in the Dark, or without Eyes. Follow their Steps we must, if we would be right, and whether we do fo by Art and Study, or by the Strength of an happy Genius, it is an equal Argument in their Behalf. As for such as exclaim against Artiquity, at the fame Time they understand it not, I must beg Leave to remind them, that whilst they

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224 The UNIVERSAL SPECTATOR.

are aiming to exalt their own Wisdom and the prefent Age, they take the ready Way to do it the greatest Dishonour, and prove their own Ignorance; for what furer Tokens can there be of the Stupidity, or rather Babarity of an Age, than to find Homer treated as infipid, Plato tiresome, Aristotle ignorant, Demosthenes and Cicero as common Pleaders, Virgil as a Poet devoid of any Charms or Beauties, and Horace as an unpo-' lish'd, dull, and forceless Author? - The Barba-* rians who ravag'd Greece and Italy, and endeavoured with fo much Fury to destroy all that was truly noble, have thefe, I fay, committed any Thing more shocking? - But, I hope, the false Taste of some particular Persons of no Credit or Authority in the Republick of Letters, will not be imputed as the Fault of a whole Age. It was in vain that a certain Empefor opposed Homer, Virgil, and Livy: His Efforts were vain: The War he wag'd against Works so perfect, only ferved to add in History to the Number of his Follies, and render him more odious to Posterity.

I am, Sir, &c.

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AFTER I had finished the above Essay, I began to consider, that Discourses of this Kind afford no Manner of Entertainment to my Fair Readers, whom to please and advantage must always be my first Desire. In order, therefore, to make them some Amends, I dedicate the following Lines to their Service; which, perhaps, may give them an useful Hint how to behave upon the like Occasion.

The FRIGHT.

YRTLE unsheath'd his shining Blade, M And fix'd its Point against his Breast: Then gaz'd upon the wond'ring Maid, And thus his dire Resolve express'd.

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II.

Since, cruel Fair! with cold Disdain You still return my raging Love, Thought is but Madness, Life is Pain: And thus - at once, - I both remove.

III.

O flay one Moment! - CHLOE said, And, trembling, hafted to the Door. Here: BETTY! - quick: - a Pail, dear Maid! -This Madman else will stain the Floor.



Great Wits to Madness nearly are ally'd, And thin Partitions do their Bounds divide,

Dryden.

From my House in the Minories.

HAT Men are not born for themselves, is a very natural, as well as common Reflection. Virtue and Religion enjoin us, as far as is in our Power, to relieve the Necessities of others; and Reason requires of us, that as far as we can, in Point of Conversation, we should endeayour to render ourselves agreeable unto all.

226 The Universal Spectator.

all. By Conversation, I mean those familiar Transactions, which, of Necessity, we must have with those about us, the daily Commerce we are obliged to maintain with our Neighbours, and that general Intercourse with the World, without which, it is impossible for us to

wear Life away.

ONE would imagine it were no very intricate Kind of Reasoning, that since such a Correspondence is necessary, and that there is no such Thing as living without it; Men should endeavour to accommodate their several Dispositions, to the Taste in general of the World; or, at least, so regulate their Behaviour, as not to be offensive to others; much less take Pleasure to themselves, in doing those Things, which, they cannot help knowing, must be disagreeable to every Body else.

YET there are a Set of People, who, either out of Pride, or through Want of Attention, 'tis hard to determine which, are every Day committing ill-bred, rude, nay, and even shocking Things: all which, they think, they sufficiently excuse, by telling us 'tis their

Humour.

I KNEW a certain Knight of this Stamp, in the West of England, whose particular Odness of Humour was, that he never spoke himself, nor ever suffer'd any Body in his Presence to speak louder than that they barely might be heard; and to this Rule he ty'd down, not only his own Family, but even all those also, whom Business, Civility, or Chance, led to converse with him. Infomuch that though at a Vifit there were a Dozen of his Tenants and Neighbours, they never durft raise the Discourse higher than a Whisper. As to those who lived in his House, they had so long and so strictly accustom'd themselves to his Method, that they were hardly able, whenever they went Abroad, to speak or look like other People, which was, in Truth, no great Wonder, fince they were obliged to behave at home with as grave a Face, and as profound a Silence, as Mutes at a Funeral.

MY Nephew SILVIO, who is about Nineteen, and just come from the University, is an exact Copy of Shadwell's Sir Positive At-all. There is no Subject you can mention, on which he will not declaim; nor is there

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any Science of which (if you will believe himself) he is not the most perfect Master. Painting happened to be the Subject t'other Day, at a Place where he was, and the Company defiring the Judgment of a Gentleman then by, who is known to be a Person of great Skill that Way; he had fcarce opened his Mouth, but this pert Coxcomb interrupted him, with, You must know, Sir, that though it does not altogether so well become me to fay it, there is not an abler Conoisseur in England than myself.—And to convince us of it, immediately fell to commending the Colours of Raphael, and Titian's Manner of Defigning. When we came home, I could not forbear reproving him, and told him, that this Whim would not fail making him the standing Jest of all his Acquaintance. Prithee, Uncle, (fays he) 'tis my Way, and I can't help it; besides, don't you think that it pleases People better to hear me talk, who am a Master of the Subject, than those ordinary Creatures, who, tho' they introduce Things into Discourse, know, for all that, nothing of the Matter. To shew how much he minded my Advice, the very next Morning, at Breakfast, he contradicted Dr. Probat of the Commons, in Relation to a Point in the Civil Law: The Doctor, who is an old Man, and pretty touchy, ask'd him if he was a Civilian; no, Sir, fays SYLVIO, I think it below my Genius, to apply it to any particular Study; but that is a Science in which I have a thorough Understanding: I have read over all Justinian's Institutions. Hum, fays the Doctor, it may be so; I suppose, Sir, you may be a compleat Master of the Classicks too, by having read Lilly's Gram-The Doctor's Sarcasm, made no more Impression than my Admonition; fo that I have but one Hope of curing him left, which is to engage him to talk of Maritime Affairs, before Capt. Fireball of the Tempest, and 'tis ten to one, though I have not been able to talk him, that the Captain may be able to beat him into better Manners.

BEAUTY itself, which so often misleads us on other Occasions, loses much of its Attraction, whenever 'tis accompany'd with these Humours.

ALL who see ARTAMISA, must allow that she is most exquisitely handsome; but must she needs, there-

fore,

fore, take those unaccountable Liberties she does of abufing every Body she pleases? she asked Melissa, (who has a slight Impersection in her Shape,) before Company, who made her Stays; for she had never seen in her Life, any bolster'd so neatly. Flavia, you must know, has a little Cast with her Eyes: Madam, (says Artamisa to her, at a full Assembly) I can give you Directions to an old Woman in White-Chapel, who infallibly cures Squinting.

— Ask the beauteous Mischief, how 'tis possible for her to say Things so very ill-natur'd; she'll presently put on a Smile, and reply, 'tis her Way to tell unlucky Truths, and that she can't help it.

TO behave ourselves in this Manner, and give a Loose to one's own Inclinations, without the least Consideration how far it may be disagreeable, or incommode the rest of Mankind, is a Thing so directly contrary to Reason, that one would imagine there could not be any Body so lost to common Sense, as to stand in need of an Admonition. But when one sees not only the Ignorant, but even Persons, otherwise, of good Understanding, fall into this Error, the Censasorial Dignity can bear it no longer,

without taking fome Notice.

CRITO is allowed by every Body to have good Sense, and much Learning, from both which, he has formed to himself a very accurate Judgment: But this cannot, furely, privilege him to treat every Writer he does not like, with opprobrious Language. He came one Morning to a Gentleman's Lodgings, where I was, and taking up a modern Book on Physick, which lay in the Window, this Fellow, fays he, is a downright Blockhead, and ought to be whipp'd at the Cart's Tail, for writing fuch Stuff as this is. But you don't confider, Sir, (faid the Gentleman, in whose Apartment we were,) when you talk at that Rate, that let the Book be what it will, its Author was my Uncle. — Curfe him, fays CRITO, let him be whose Uncle he will, I'm sure he's a Fool. — CRITO was, perhaps, right enough in his Judgment of the Book, but he was, certainly, greatly to blame, as to his Manner of Expression.

what is somewhat extraordinary in one of her Sex, has a very solid Judgment also. Yet all this can hardly

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palliate her giving People their Bellies full, wherever the dines, without so much as putting them to the Trouble of eating. She never makes Use of a Fork, so that before she has swallowed three Mouthfuls, she is begreafed up to the Knuckles; and then she takes Snuff to that Degree, that if the Cook, by any Accident, has done any Wrong to the Sauce, 'tis sure, on her Plate at least, to assume the true Colour of Gravy.

I HAVE hinted before, that where Persons do not want good Sense, such Faults as these are doubly inexcusable; nay, it grows even more ridiculous yet, when People who have one Persection, and that too, perhaps, owing to the Indulgence of Nature, sancy it a sufficient Attonement for their committing ever so many

wilful Indifcretions.

IT is far from being an Alleviation, for People to pretend that fuch Whims as these are owing to their Tempers: Whereas Nature is, in Truth, not the least to blame for their wayward Dispositions. They may as well alledge their being born with a Propensity to Vices, and think it a sufficient Desence for a Murder, to prove their having been all their Life-time passionate.

REASON was bestowed on us for restraining our Appetites and Passions; and our Appetites and Passions

ferve to exercise our Reason.

WHEN People, therefore, really find in themselves a Tendency to Dispositions of this Sort, they ought carefully to check them, since they can never suppose the World made entirely for themselves, or that all Mankind are obliged to bear the being troubled with their Whimsels. If they should still insist, that it's impossible, and not in their Power; I must observe to them, that many who have been very remarkable Humourists when in Possession of a very large Estate, have, by a Reverse of Fortune, been absolutely cured of these voluntary Fits of Madness: and Poverty has, at least, done them this Good, that it has brought them to their Senses.

BUT a Medicine quite so harsh as this, is not always necessary. There was a certain Colonel, whose constant Flight it was, when he had drank but a Glass or two too much, to fall to firing off, and playing Tricks with his Pistols: All his old Servants knew this, and were sure

230 The Universal Spectator.

to fcout out of the Way, whenever they faw their Mafter in this Cue. It happen'd at Chefter, that he hired an Irish Footman, and without any other Servant, travelled towards London. One Night, the Colonel having drank too freely at the Inn, order'd the Fellow to fetch him his Piftols. Teague obey'd: And as foon as he came in, the Colonel locked the Door, and having loaded each Piftol, commanded his Man to hold one of the Candles at Arm's Length, 'till he fnuffed it with a Ball. In vain were all his Prayers and Entreaties, the Colonel fivore if he did not immediately comply, he would shoot him through the Head. The Fellow, at last, seeing no Remedy, did as he was bid; and though Fear made him hold it a little unsteadily; yet the Colonel, who had often try'd this Experiment, performed the Operation at the first Attempt. And then his Humour being fatisfy'd, he laid down both his Piftols on the Table, and was going to unlock the Door. Teague in the mean Time, catching up that which was loaded, Arra Maishter, (fays he) but now you must take up t'other Candle, and me have my Shoot too. - The Colonel called him Rogue and Rascal to no Purpose. Teague was now vested with Power, and would be obey'd. Accordingly, his Mafter extended the Candle; but this being the first Time of Teague's performing, he not only missed, but shot off a Button from the Breast of the Colonel's Coat. So narrow an Escape has had a very good Effect, the Gentleman is quite freed from this Humour, and goes to Bed now, when he has taken his Bottle, like other Folks, without ever attempting to turn Marksman again in his Drink.

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Half cloath'd and dirty does the Miser go, Behung with useless Ornaments the Beau: Plain, warm, and clean, the Man of Sense we find. Dress shews the Strength or Weakness of the Mind.

From my House in the Minories.

THEN, at any Time, I find myself indisposed for Study, I lay afide my Books, and fally out into the World, to relieve the Mind, and obferve what passes amongst my Countrymen. With this Defign, I often walk the Streets, and entertain myfelf very agreeably with remarking those I meet; by forming from their Features, Gait, and Manner, various Conjectures about their Humours, Passions, and Ways of Thinking. A long Practice of this Kind, has made me a confiderable Proficient in a Sort of Knowledge I can't tell what to call, which enables me to judge of and diffinguish the different Inclinations of the Mind: and that, not only by the Countenance, but by numberless Particularities not to be described, and, perhaps, unheeded by other People. I can, oftentimes, difcern Haughtiness and Insolence in a low Bow, Ill-Nature in a Smile, Envy in a Compliment of Praise, Pride in a Tofs of the Head, Contempt in a Langh, and Self-Conceit in the turning out a Toe. I can distinguish a peevish. a passionate, or a compos'd Temper, in the Step; Avarice or Generofity in the offering or asking for a Pinch of Snuff: Freedom or Reserve in a Nod of the Head, 2 Swing of the Arm, or a Tender of the Hand: Folly in the Management of a Cane, and good Sense in the pulling off an Hat. - But, among those Things, which give me Peoples Characters most exactly, the Chief of all is Dress: This never fails to inform me truly how the Mind's affected, and whether, it is furnished with folid Under-

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Understanding, or over-run with Vanity. For, as Dress admits of much Variety, and gives a large Scope for the Exercise of Fancy, it thereby represents the Disposition of the Mind, and as plainly shews the Capacity, Turn, and Constitution of it, as even Speech itself can do: - nay, generally, makes a Report more just and natural as it is less disguis'd. Full often have I discovered the Heart of a Coquet, by the placing of a Patch, the Colour of a Topknot, or the Border of an Under-Petticoat; though, by her Discourse, the poor harmless Creature has been endeavouring to be thought regardless of Admiration, and intirely negligent of those filly Things the Men. And, for the other Sex, the Embroidery of a Suit of Cloaths, the Fringe of a Waistcoat, the Clocks of a Pair of Stockings, the Air of a Toupee, or the Fashion of a Snuff-box, seldom fail to give me the exact Length, Breadth, Depth and Height of the Understanding and Abilities of a Beau.

I WAS formerly acquainted with an eminent Physician, who was a perfect Master of this Knowledge, whereby he acquired a mighty Reputation as well as Fortune, and was bleft with wonderful Success. He learned the Constitution of his Patients, and the Nature of their Disorder, not so much by the feeling of their Pulse, as from an Observance of their Dress; and so judicious was he in this Matter, that a Night-Cap, a pair of Sleeve-Strings, or a Morning-Gown, would give him abundant Information. He was the Admiration of the whole Faculty: his Cures surprized them: But the Oddness of his Prescriptions more; for being ignorant of the Principles on which he formed his Judgment, his Method of Practice, to them was unaccountable. He it was, who first prescribed a Cherry-colour'd Silk round the Cork of a Pearl Cordial, whereby he immediately relieved a Lady of Seventy, who was almost dying; and restor'd her to perfect Health, by directing her to wear a Topknot of the fame reviving Colour her whole Life afterwards; a Medicine which has often fince been used with great Succefs. To him, we owe the covering of Pills with Gold; and the wrapping Bolus's in white Paper nicely cut, was intirely his Invention: Besides, innumerable other Recipes of the like Kind, which are still in Use, though

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though now indifferently administer'd, and without knowing any Thing of their respective Virtues.—But to give one Instance of his Skill: - A young Gentleman of Birth and Figure happened to be taken ill with Symptoms threat'ning a Fever: My Friend was fent for to him, and when he came, (the Patient being just undreffing,) was defired to wait one Moment in an Anti-Chamber, where, upon a Pin, a Hat was hung with Rows of Silver Twift all round the Crown from Top to Bottom. (The Fashion at that Time was to wear some few Rows, but this Hat was adorned to a Degree extraordinary.) When the Footman came to shew the Doctor in, he inquired whose Hat that was; the Fellow answer'd, it was his Master's: - Why, then says the Doctor, my seeing him, can do no Good; but give my Service to his Mother, whom I have a great Respect for, and let her know she must provide a Place in Bedlam for her Son, for his Distemper is downright Lunacy, which there will find a proper Cure: —— And so without any more ado, he stepp'd into his Chariot, and drove away. — This Behaviour was reckon'd very ftrange, and my Friend greatly blamed by many, as humourfome and ignorant: But a few Days fet the Matter right, and justify'd him fufficiently; for the Gentleman became raving mad, and for Want of following fuch good Advice, expired in that Condition.

As the Passions and Constitution are declared by Dress, so are they likewise wonderfully influenced and affected by its surprising Power. I have known a Diamond Necklace cure a Fit of the Spleen, when all other Applications have proved of no Effect; and a churlish Puff of Wind upon a Wig newly powder'd, has oftentimes occasioned an inexpressible Uneasiness and Disporder. What Tongue can speak the Care, Solicitude, and Anxiety, arising from the Dread of dirtying a nice stitch'd Shoe, or least a Sword-Knot should not be enough admired!——And at any Time, one may know the Happiness or Inselicity of a pretty Fellow, by the open Lace

round his Hat, or the Richness of his Brocade.

AS I frequently visit publick Places to make my Observations, the other Day my Curiosity led me to an Assembly; where a petit Maitre, in a gay Silk Wastcoat trimmed

erimmed with Silver, feemed the best satisfy'd with him. felf of any in the whole Company. He furvey'd his Drefs with Pleafure not to be concealed, his little Soul exulted in the Contemplation of his own Finery, and he view'd the People round him with a kind of Pity blended with Contempt. His Eyes were continually roving from one Side to the other, to receive from all their Tribute of Admiration; and he ogled first one Lady, and then another with a Look, which feemed to fay, it was impossible for them to refuse him any Thing. He talk'd. he dane'd, he laugh'd with an Air of Superiority, and for, at least, an Hour, was the happiest Creature living, -But, alas! how short, how transitory is mortal Blist --- Another Gentleman came in with a Lace upon his Waistcoat, at least two Threads broader. My Spark faw, and was frighted at his Appearance: Immediately the Muscles of his Face fell; he grew pale, and his Spirit departed from him. For fome Time, he flood eyeing first his own Lace, and then the Gentleman's; but the Difadvantage on his Side was too remarkable to be supported. The more he looked, the more apparent was the Uneafiness of his Mind: And, I observed, at last, he both envy'd and hated his gay Rival. In short, he could dance no more; but after a little while, being unable to bear up under his Chagrin, he pretended Sicknefs, and left the Room, to vent his Passion, and lament his having bought a Lace fo narrow. — Whilst under this Diforder, I could read in his Countenance, that he resolves next Summer to have the broadest Trimming that can be got in London. All this while, the other Gentleman put back his Coat, and shone forth, rejoicing in his Victory.

WHEN I see a Person negligent of Dress, any farther than Decency and his Rank in Life require, I never hesitate to declare him a Man of Sense and Merit. And, on the contrary, if a dazling Figure, bedecked with all the Trappings that the Ingenuity of a Taylor, a Earber, a Laceman, a Milliner, and a Toyman can invent, appears before me, I make no Doubt he is a Man of Fortune, — and of Merit too: — I mean, just so much as Gold, Velvet and Embroidery can bestow: —

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The Universal Spectator. 235

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I REMEMBER a Man of the first Quality, of an unblemish'd Character, and an immense Estate, who always wore himself the plainest Habit possible; though, at the same Time, his numerous Retinue, even his common Footmen, were adorn'd in such a Manner, as would excite the Envy of our modern fine Gentlemen. Being asked the Reason of this, by a familiar Friend: My Lord, says be, the Remembrance of my Ancestors, the Rank in which I stand, and I hope my own Virtue may gain me some Respect: If not, I don't deserve, and am content without it: —— But, as for the People under me, they have little else, besides their Cloaths, to make them be taken Notice of; and besides, I think it much greater to command Beaux than be a Beau myself.

BUT as little Account as some are pleased to make of Dress, others there are, who judge it the most important Concern of Life, and continually rack their Brain to refine and polish it: And these claim to themselves a Glory, from the Alteration of a Sleeve, or a Shoebuckle, equal to those who have excelled in the most noble Sciences, civilized barbarous Nations, or faved Kingdoms. TOM BAUBLE, who invented the long wrought gold Heads for Canes, is continually lamenting his not living in the Days of the Greeks and Romans, when, he fays, true Merit and Ingenuity were respected. and he should have had Statues erected to his Memory. But his Comfort is, that Posterity will do him Justice, and that he and Sir Isaac Newton, though now neglected, shall be famous in future Ages, together with Alexander, Aristotle, and Casar, 'till Time shall be no more.



Porticus excepit, desum mihi; Rectius hoc est,
Hoc faciens vivam melius; sic dulcis amicis
Occurram; hoc quidam non belle: num quid ego illi
Imprudens olim faciam simile? Hac ego mecum
Compressis agito labris.

Horat.

T is an Observation of a great Man, that among all the Complaints that are made for Want of the good Things of Life, no Man ever complains for Want of Wisdom. People will readily enough allow that others excel them in Person, Fortune, Rank, or Learning, and will even think it a Hardship, that they have not received so plentiful a Distribution of those Things as their Neighbours. But as to Wisdom, (or a prudent Management of ourselves in Affairs and Conversation) every Man fits down fully contented with his own Share; and is so far from envying his Neighbour's Excellence, that he rather pities or despises him for Want of that ample Portion he thinks has been administer'd to himself. This last Consideration gives me Hopes that a Paper on the Conduct of common Life will not be unacceptable; for though no Man, in particular, imagines he has Occasion for any Instructions, yet in Return for his own abundant Fulness, he always thinks his Neighbours so defective, that he will eafily agree, it may be of Use to every Body elfe.

OUR Conduct may be confider'd with Respect to ourselves, and with Respect to others; by the first we consult our private Ease and Convenience, by the second our publick Character, or Reputation; which constitute the Sum and Substance of the good Things of Life. I shall defer my Observations on the first of these Subjects 'till another Occasion; and shall, at present, lay before the Reader some Remarks on the latter; which, according to a frequent Custom among

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Writers on fuch Subjects, I shall do without any Order,

but that with which they come into my Mind.

THE Cardinal Virtue of Life, with Refpect to others, is to acquire and maintain a good Reputation, fuited to the Station we are placed in. Among an Hundred other weighty Reasons, this is one, that a good Reputation is the most infallible Means of Success in our Aims and Endeavours, that the Uncertainty of Worldly A Man who takes Care to preferve a Things admits of. general good Character, will hardly fail of compaffing his Ends fome Time or other. On the contrary, an ill Name hangs over a Man like the naked Sword over the Head of Damocles, and he can never be fecure that it won't fall upon him. There are, indeed, Instances of Men, who by a good Hit in Bufiness, or by the Force of a great Fortune, shall go on and flourish in the World, though every one that knows them, both speaks and thinks ill of them; and of others who are univerfally esteemed and commended, and yet unsuccessful in their Attempts and Defigns. But thefe Things are the Work of Fortune, and only Exceptions to a general Rule.

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ONE Reason for endeavouring after a good Reputation is this, that it is a Thing may be obtained with less Pains, and more Ease, than any other valuable Ac-The Perfections of the Body are entirely out of our Power; fo also is a Genius for Arts, Sciences, and Learning. A Habit of Religion and Christian Virtue, will cost us many vigorous Contentions from Time to Time, with very powerful Inclinations; Learning and Knowledge are not to be attain'd without a long and wearisome Application, even by those who have a Capacity for them. But a good Reputation is obtained only by a little Care in our Choice, when we have two Actions before us, which are commonly equally eafy and practicable. It costs no more, and is no more difficult, farther than Habit has made it so, to be sober, careful, diligent, obliging, affable, and condescending, than to be otherwise; yet a Man's Character, depends much on the Want or Possession of these easy Attainments. Where one Man becomes ridiculous or difagreeable by any Action he receives Profit or Pleasure from, an Hundred become to by some Favourite Folly or Humour, either indulged

238 The Universal Spectator

Good, or give them Pleasure, upon any other Account, than because they have indulged themselves in it.

SINCERITY and Punctuality are two Qualities that add a wonderful Lustre to our Reputation. It will oftentimes cost a Man very great Strugglings, and bring him to Inconveniencies now and then, to keep up to those Characters; but be the Pains ever so great, the Reward is answerable.

I T is a common Mistake, when Men have obtain'd a tolerable Character for Learning, Arts, or any useful Qualification, that they stop there; and, thinking they have done enough, set themselves to indulge their own Ease or Fancy for the rest of their Lives. It is such Sort of Men that make the Lumber of the several learned or ingenious Professions. For if we don't advance in that

which is commendable, we always go back.

YOUNG Persons, through Inconsideration and Inexperience, have almost always wrong Notions of Reputation. Many of them don't concern themselves at all
about it. Many of them set up for a Kind of inverted
Reputation; and affect to distinguish themselves, by
shewing a Contempt and Disregard of every Thing that
is serious and sober. The best Course they usually take,
is only to endeavour so far to excel in useful Qualifications, that the Reputation they acquire that Way, may
support their Character under some favourite Folly or
Wildness. Mr. Lacke, being sensible how liable young
Persons are to this Error, recommends in several Passages of his Treatise on Education, a particular Care to
instill into them right Notions upon this important Matter.

A GOOD Reputation, and a great one, are two very different Things, and are often posses'd by different Perfons. It is, in Truth, a very great Rarity to find them together. The latter is produced by Talents and Abilities, far above the common Standard; for which Reason it is aimed at, in the first Place, by all who are, or think they are, possessed of such. The former is usually the Portion of Men of more moderate Capacities; and is in the Power of the meanest Person to obtain; being derived only from a decent Behaviour in any Station.

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A GREAT Reputation is not fo defirable as a good one; for the fame Reason, that a very high Station is not fo eligible, as a middle Situation. A great Reputation is not to be maintained without continual Labour and Sollicitude, it being a Possession of the most delicate Nature that a Man can enjoy. Fear of Rivals is its constant Attendant; which, besides the Disquiet it brings with it, is apt to lay Men under Temptations to injure those who do, or may hereafter, appear capable of rising to their own Character. Titian the great Painter, finding his Disciple Tintoret of a very promising Genius, turned him out of his House, for fear his Scholar should come to eclipse him. And Rubens, though a Man otherwife of a noble Spirit, did fomething like it by Van Dyek. Besides this, the Truth is, a high Reputation is very often the Act of Fortune, as much as the Effect of Merit, and is got and loft, as much as Wealth, by a great many Accidents, entirely out of our Power; with this Disadvantage, that a Man may lose a small Part of his Fortune, and be very little the worse for it, whereas a high Character once diminish'd, sinks in a Moment into Contempt and Difgrace: There is no flopping at the Middle, if once we begin to fall. And this Confideration adds much to the Cares and Fears that disquiet a Man who endeavours to maintain himself in such a slippery Situation. Besides these Things, a great Character often renders Men fantaffical and extravagant, which exposes them to Ridicule; and now and then has engaged Persons in Attempts beyond their Strength, which have proved their Ruin.

IF a Man should hear himself blamed for any Proceedings in his Conduct relating to his private Affairs, he may possibly have Reason enough to comfort himself with the Belief, that those who censure him thus are mistaken; for the Truth is, Men very often are so in their Judgments upon such Matters. But if he finds himself dislik'd for any Defect in his outward Behaviour, as for being Ill-natur'd, Morose, Assected, Conceited, or any such Faults as may render him disagreeable or ridiculous, he has a great deal of Reason to attend to such Reslections, and carefully to examine his Conduct by them in order to reform himself; because such Things

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240 The Universal Spectator.

come very properly under the Cognizance of those we have to do with. And, instead of being offended, as Men are very apt to be upon such Occasions, every one ought to treasure up such Animadversions with great Care, and look upon them as choice Admonitions, and infallible Rules given him to direct his Behaviour by for the future. To this Observation we may add, that the meanest and most ignorant People are often as good Judges of those Faults, as the greatest and most knowing.

VANITY arises from too often running over in our own Minds any real or imaginary Value, arising from our Fortune, Rank, Persons, or Accomplishments, which causes those Subjects to lie always uppermost in our Thoughts: and the Pleasure we take in our Meditations upon them, makes us as fond of shewing them to others, These Thoughts are the inseparable Companions of Fools; and even the Wife cannot eafily get altogether free from Yet of all Faults, there is none that carries fo certainly its own Punishment along with it. A Man who speaks, or does any Thing to recommend himself to the Admiration of the Company, with the Defign, only or chiefly, of being admir'd, may depend upon it he will be found out, and as certainly laugh'd at, though Nobody will tell him fo; and though, perhaps, he thinks he has concealed his Intention fo cunningly, that Nobody can find it out. It is a wonderful Thing, among so many vain Men as are in the World, some of which are of good Parts, that none of them have been able to find out this easy Truth, that if they would not fet forth their own Excellencies fo much, the World would do it for them; whereas there is nothing fo good, that a Man will fuffer to be thrust upon him whether he will or no. Vanity, when it is arrived to its full Perfection, shews itself in Affectation; and Affectation turns a dull Fellow into a Fop, and a Man of Parts into a Coxcomb.

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Sic Vita erat: facile omnes perferre, ac pati,
Cum quibus erat cumque una, iis sese dedere,
Eorum obsequi studiis, adversus nemini,
Numquam præponens se aliis: Ita facillime
Sine Invidia invenias Laudem, & Amicos pares.

Ter.

From my House in the Minories.

To please in Conversation, is an Art which all People believe they understand and practise, though most are ignorant or deficient in it.—The Bounds and Manner of my Paper will not allow a regular and methodical Discourse on this Subject, and therefore I must beg Leave to throw my Thoughts together as they rise.

THE two grand Requisites in the Art of Pleasing, are Complaisance and Good Nature. — Complaisance is a feeming Preference of others to ourfelves; and Good Nature a Readiness to over-look or excuse their Foibles, and do them all the Services we can. These two Principles must gain us their good Opinion, and make them fond of us for their own Sake, and then all we do or fay will appear to the best Advantage, and be well accepted. Learning, Wit, and fine Parts, with thefe, fhine in full Luftre, become wonderfully agreeable, and command Affection; but without them, only feem an Assuming over others, and occasion Envy and Disgust. The common Mistake is, that People think to please by fetting themselves to View, and shewing their own Perfections, whereas the easier and more effectual Way lies quite contrary. Would you win the Hearts of others, you must not seem to vie with, but admire them: Give them every Opportunity of displaying their own Qualifications, and when you have indulged their Vanity, they will praise you too in Turn, and prefer you above VOL, I, others,

242 The UNIVERSAL SPECTATOR,

others, in order to fecure themselves the Pleasure. your

Commendation gives.

BUT above all, we should mark out those Things which cause Dislike, and avoid them with great Care. The most common amongst these is, talking over much, and robbing others of their Share in the Discourse. This is not only Incivility, but Injustice; for every one has a natural Right to speak in Turn, and to hinder it is an Usurpation on common Liberty, which never fails to excite Refentment. Besides, great Talkers usually leap from one Thing to another with fo much Rapidity and so ill a Connection, that what they say is a mere Chaos of Noise and Nonsense; though did they speak like Angels, they still would be disagreeable. It is very pleafant when two of these People meet: The Vexation they both feel, is visible in their Looks and Gestures; you shall see them gape, and stare, and interrupt one another at every Turn, and watch with the utmost Impatience for a Cough, or a Paule, when they may crowd a Word in Edg-ways: Neither hears nor cares what the other fays; but both talk on at any Rate, and never fail to part highly difgusted with each other. I knew two Ladies gifted this Way, who, by Accident, travelled in a Coach ten Miles together, in which short Journey, they both were so extreamly tired of one another, that they could never after mention each other's Name with any Temper, or be brought in Company together, but retain'd a mutual Aversion which could never be worn out.

THE contrary Fault to this, and almost as disobliging, is that of seeming wholly unconcerned in Conversation, and bearing no other Part in the Discourse than a No or Yes sometimes, or an Hem, or perhaps a Nod only. This Inattention and Indisference appears so like Disrespect, that it affronts the Desire we all possess of being taken Notice of and regarded, and makes the Company of those who practise it, tiresome and insipid. — Such is the Vanity of Mankind, that minding what they say is a much surer Way of pleasing them than talking well our-

felyes.

ANOTHER Error very common and highly difagreeable, is to be for ever speaking of ourselves and our own Affairs. What is it to the Company we fall

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into whether we remove our Lodgings, or quarrel with our Servants: whether our Children are froward and dirty, or where we intend to dine To-morrow? The Sauciness of a Footman, the Prattle of a Child, the fpoiling a Suit of Cloaths, the Expences of House-keeping, or the Preparation for a Journey, may be to ourfelves Matters of great Importance, as they occasion us Pain or Pleasure: But wherein are Strangers concerned, or what Amusement can they possibly receive from fuch Accounts? — Opposite to this, but not less troublesome, is the impertinent Inquisitiveness of some People, which is ever prying into, and asking ten thousand Questions about the Business of others. To search after and endeavour to discover Secrets, is an unpardonable Rudeness; but what makes this Disposition worse, it is ufually attended with an ill-natur'd, ungenerous, and mischievous Desire of exposing and aggravating the Mistakes and Infirmities of others. People of this Turn are the Pest of Society, and become both feared and hated. — On these two Heads it may be useful always to remember, that we never ought to trouble People with more of our own Affairs than is needful for them to know, nor enquire farther into theirs than themselves think fit to tell us.

STORY-TELLING is another Mistake in Conversation, which should be avoided by all who intend to please. It is impossible to hear a long insipid trissing Tale, without either Wit or Humour, drawn in by Neck and Shoulders, and told merely for the Sake of talking, without being uneasy at it. Besides, People this Way given, are apt to tell the same String of Stories, with all their rambling Particulars, again and again over; without considering, that whatsoever Pleasure themselves may find in talking, their Hearers wish their Tongues out. Old Folks are most subject to this Error, which is one chief Reason their Company is so often shunn'd.

A SET of People not less tiresome and impertinent are such as upon all Occasions intrude with their Advice; as if their Heads contained all the Wisdom in the World, and nothing could be manag'd right, unless by their Direction. These Busy-Bodies are never at a Loss: Have you a Law Suit depending? Immediately they recom-

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244 The UNIVERSAL SPECTATOR.

mend Council and Attornies that will infallibly gain your Point. Do you want a House? they'll hire one without your Knowledge for you. Is your Daughter marriageable? they have several Matches in their Eye for her. Are you Sick? they will setch you a Physician without so much as asking your Consent: And if you die, with equal Readiness, will affist your Heir to bury you. They are likewise, at all Times, watching over you, and will not fail to let you know your Faults, with full Directions how to mend them; and, indeed, might be of Use, did not the Pride and Self-Love of Mankind prevent it. But as it is, they do more Harm than Good, and only serve to harden People in their

Folly, instead of making them asham'd of it.

ANOTHER very difagreeable Error, is, a Spirit of wrangling and disputing, which some People perpetually bring with them into Company: Infomuch, that fay whate'er you will, they'll be fure to contradict you: And if you go about to give Reasons for your Opinion, however just they be, or however modestly proposed, you throw them into Rage and Passion. Though, perhaps, they are wholly unacquainted with the Affair, and you have made yourfelf Master of it, it is no Matter, the more ignorant they are, you still find them the more positive, and what they want in Knowledge, they. endeavour to fupply by Obstinacy, Noise and Fury: And when you press hard upon them, instead of Argument, they fly to personal Reproaches and Invectives. every Trifle becomes a ferious Bufiness, and such People are continually involved in Quarrels.

OTHERS intend to please, by putting on a constant Air of Gaiety, and laughing at every Word that is said: But, an empty senseles Mirth, bursting forth in loud Fits of Laughter, without any just Reason for it, is what rational and serious People cannot with Patience bear. To stand immoveable, with the Muscles of the Face so set as to remain unalter'd and without a Smile at a witty Jest or a sprightly Reparteee, speaks a Mind either morose, insensible, or sullen, and in either Case displeasing; but the frothy Joy of these perpetual Laughters

is still more vexatious,

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The Universal Spectator. 245

RAILLERY is a Part of Conversation, which to treat of fully, would require a whole Paper; but now, I have only room to observe that it is highly entertaining, or exceedingly difobliging, according as it is managed, and therefore we ought to use it with all the Caution possible. Natural Infirmities, unavoidable Misfortunes, Defects, or Deformities of any Kind, should never be the Subject of it, for then it is not only impertinent, but affronting and inhuman. It's like Salt, a little of which in some Cases gives a Relish, but if thrown on by Handfuls, or sprinkled on Things at random, it spoils all. Raillery supposes Wit; but agreeable as Wit is, when it takes a wrong Turn, it becomes dangerous and Mischievous. When Wit applies itself to fearch into, expose, and ridicule the Faults of others, it often inflicts a Wound that wrankles in the Heart, and is never to be forgiven. To rally fafely, and fo as to please, it is requisite that we perfectly know our Company: It's not enough that we intend no Ill, we must be likewife certain what we fay shall be taken as we intend it; otherwise, for the Sake of a Jest, we may lose a Friend, and make an inveterate Enemy. ——I shall fay no more on this Head, but that we ought to use it sparingly; and whatever Opportunities may offer of shewing our Parts this Way, so soon as any Body appears uneafy at it, and receives it with a grave Face, both Good Manners and Diferetion advise to change the Subject for fomething else more harmless.

AKIN to Raillery, and what oftentimes goes along with it, is Scandal. But if People hereby think to gain Esteens, they unhappily are mistaken; for every Body (even those who hear them with a seeming Pleafure) confiders them with a kind of Horror. No one's Reputation is fafe against such Tongues: All in Turn may expect to fuffer by them. Infenfible of the Ties of Friendship, or the Sentiments of Humanity, such Creatures are mischievous as Bears or Tygers, and are as

much abhorr'd and fear'd.

THERE are many more Mistakes which render People disagreeable in Conversation, but these are the most obvious; and whofoever avoids them carefully, can never much displease. I shall only add, in a few Words,

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246 The Universal Spectator.

what are the most likely Means to make a Man be well

accepted.

LET his Air, his Manner, and Behaviour, be eafy, courteous, and affable, void of every Thing haughty or affuming; his Words few, express'd with Modesty, and a Respect for those he talks to. Be he ever ready to hear what others fay; let him interrupt no Body, nor intrude with his Advice unask'd. Let him never trouble other People about his own Affairs, nor concern himself with theirs. Let him avoid Disputes; and when he differes from others, propose his Reasons with Calmness and Complaifance. Be his Wit ever guided by Discretion and Good Nature, nor let him facrifice a Friend to raise a Laugh. Let him not censure others, nor expose their Failings, but kindly excuse or hide them. Let him neither raife nor propagate a Story to the Prejudice of any Body. In fhort, be his Study to command his own Temper, to learn the Humours of Mankind, and to conform himfelf accordingly.



Audentes Fortuna juvat.

Virg.

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From my House in the Minories.

A Nodd Opinion prevailed when I was a young Fellow, that Modesty is a becoming and recommendatory Virtue. — Those who had the Care of my Education, brought me up in this mistaken Principle; and at the same Time they were informing my Understanding, teaching me the most useful Sciences, and instructing me how to distinguish and judge of Things aright, they check'd in me the needful and growing Seeds of Pride, Vanity, and Self-Conceit, made me distrustful of my own Abilities, and thereby unhappily prevented

vented my becoming so considerable, as with half the

Pains, I might otherwise have been.

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BUT the World is now grown wifer, and has found. by long Experience, that Assurance is of much more value and avail than Modesty: For by the Help of this, with a very small Share of common Sense, and much less Learning, a Man may rise to the topmost Pinnacle of Preferment, Wealth, and Fame: A Place where Modefty can never pretend to carry him. To prove the Truth of this, let us examine what Sort of People shine most in Courts, preside in Grand Assemblies, acquire large Estates, and draw the Eyes and Adoration of the Crowd after them; and we shall not find them such as are remarkable for Genius, Capacity, Knowledge, or any Thing in the World but that one useful Quality Affurance, which enables them to undertake whatever offers, without either Diffidence or Hesitation, though they have neither Skill nor Judgment. Affurance is a thriving Virtue, and will carry a Man through Difficulties, even against all Reason or Probability; as the following Instance amongst a thousand others may testify sufficiently.

IT happen'd that some few Years ago, a certain Profefforship was vacant, and a Friend of mine became a Candidate, very much to my Surprize, because I knew he always had been engaged in Bufiness widely distant from the Science he now proposed to teach. He came to beg my Interest: Which gave me an Opportunity of enquiring how long he had apply'd himself that Way: Sir, fays he, as yet I have never study'd it, but design to begin as foon as I am chosen. — I was fo foolish, at that Time, as to wonder at his Presumption, and think it impossible he should succeed; but the Event proved how much he knew the World better than I, for the Electors to a Man were on his Side, and he carry'd it with an high Hand against several eminent Masters who had spent their Lives in the Practice of the Science. It cost him; afterwards, about an Hour to get the Terms by Heart, and then by the Help of a ready Volubility of Tongue, and the same never-failing Qualification which had before affifted him, he read his Lectures roundly, and with much Applause. How short a Way is this of making a Man's Fortune! how much easier, as well as more: M 4 certain; certain, than by poring over musty Books, studying crabbed Authors, acquiring heathen Languages, and filling the Brain with cumbersome Loads of Learning! A Way which is so far from promoting, that it oftentimes disqualifies a Man for Preferment, by making him laugh at Ignorance, despise impudent Pretenders, and unable to become a fitting Sycophant and Flatterer of the Rich and Great. - This is fo well known, and Affurance has now got the Start of Modefly fo much, that the latter is almost quite exploded and banish'd out of Doors; nor has it any Friends except a few fneaking People that are ashamed to own its Cause, whereas, Assurance looks big, and blufters, and gains the Praise of all. — If a Man furnish'd with Affurancé has any Accomplishments, he will fet them forth to vast Advantage, and if none, will appear to have them; he never balks an Opportunity of putting himfelf forward, is not mealy mouth'd, or ever lofes any Thing for want of asking; whilst the modest Man, whatever Merit he may really have, is like a rough Diamond, whose Value is known by very few. And, therefore, instead of succeeding, if he applies for any Thing to the World, he must expect to find himself Brow-beaten and thrust back amongst the Crowd.

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IT is wonderful to confider, what an infinite deal of Labour was taken, formerly, to accomplish that, which, by the happy Improvement of the ingenious Moderns, is now performed, (and more effectually too) with almost none at all. — I mean the Education of a young Gentleman. ____ The Custom was to provide Masters, buy Heaps of mouldy Books, and waste several Years in poring over them. And what was the Advantage of all this? why, my Spark, at last, acquir'd that needless Thing call'd Learning, became out of Humour with the common Diversions of Mankind, and unfit for polite Company, whilst (with all his Knowledge) one brought up in the modern Way would have put him out of Countenance in less than half an Hour. - But, the present Method, is fo much shorter, as well as better, that I think it ought to be made publick for the Use of every Body: - and it is only this: Take a Boy, young, from School; let him know his Letters, and spell a little: but befure he meddles not with Grammar. Keep him

him from reading afterwards, for that agrees with but few Constitutions, only spoils the Eyes, and flags the Spirits. Let his Bufiness be to play with the Maids and Footmen till near fifteen, whereby he will gain a fufficient Stock of Affurance to fet out upon. Then bring him forth into the World, dreft in a fmart Toupee, with a Tail of the Length and Thickness of a Kitchen Poker: Put more Powder on his Shoulders than the Weight of his Brains: Stick a Sword by his Side, of the exact Bigness of a Lark-Spit, with the Handle tuck'd up close under his Left Arm-Pit, and a gandy Sword-knot dangling from it. Let him have a Hat a little bigger than a Skimming-Difh, edg'd with a broad feallort Lace of Silver; and a Cane with a Head of Gold, enchas'd, a Span deep at leaft. As for his Cloaths, they may be lac'd or embroider'd according to the Taylor's Fancy. The Clocks of his Stockings must be of Gold or Silver, 'tis not much Matter which, provided they almost reach his Gartering. His Shoe-Buckles must be of Silver, wrought, and of the Size which usually are put to Coach-Harness; and he must have another Pair a little less, for the buckling of his Knee-Strings. To these must be added a Snuffbox, with some Italian Fancy in the Lid; and a Patch to be placed on any Part of the Face, where it may appear with most Affectation. In short, let him be equipped according to the just Representation of a Beau, wherewith Mr. Gay has generously obliged the Publick, in his Portraiture of the Monkey that had feen the World, which for that Reason is the most instructive of all his ingenious Fables; and, which, therefore, I recommend, as, doubtless, he intended it, for the Plan or Model (so far as Habit goes) of a fine Gentleman. When he is thus accomplished, carry him to Plays, Opera's, Affemblies, Masquerades, and Bawdy-Houses, whereby, if any of that impertinent Thing call'd Modesty remains, he will happily get rid of it, and be enabled never to blush upon any Occasion whatever. Then let him learn a full and immoveable Stare with his Eyes, a Grimace in his Actions, and a fashionable Pertness in all he says: And by a little Practice he will find, that a loud Laugh will effectually supply the Place of Wit, common Chit-chat be more agreeable than Learning, humming an Italian Air M 5

pass for Politeness and fine Breeding, and good Cloaths abundantly make up the Want of Sense.——After half a-Year spent thus, (in which Time it is presumed he may shake off all Kind of Distrust or Dissidence of himself) I make no Doubt he will be qualify'd for the best Company in Town.——It is, however, necessary, that with all this, he learn to dance, to game, and to intrigue, Qualifications which will introduce him every

where with great Advantage.

AND now, I defye the most zealous Advocate for the Ancients, to give me an Instance, amongst them all, of such a comprehensive and ready Way of Education, so well adapted to every Capacity, and of such general Use; but more especially, so very fit for the eldest Sons of great Families, whose Constitutions are usually too delicate for the Fatigue of Study. — This is teaching them to know the World betimes, and that not from the dry and insipid Maxims of other People, but from their own Experience: making them considerable Actors upon the Stage of Life, at an Age, when others are only

learning how to play their Parts.

BUT to speak more, in Favour of Assurance, is altogether needless, fince the Advantages of it are daily and every where remarkable. How many that shine with gaudy Equipages, possess large Estates, and are advanced to Posts of Honour, owe them all to this single good Quality, without which, Want and Obscurity had inevitably been their Portion! And, therefore, if it can raise a Fortune, does there remain a Doubt whether it is inseful to support and become one well? Besides, Assurance is intrinsic Merit, and like Gold can supply the Absence of Virtue, Learning, Wit, or common Sense. The Man who possesses it has within himself the Quintessence of all the World esteems, and can maintain a Figure on his own native Stock without borrowing any Thing from without.

IN the foregoing Discourse, I have directed, that (according to the modern Custom) a young Gentleman of Fortune should be taken from School as soon as he can Spell; but, upon Consideration, I think it convenient, that he stay there 'till he be able to read a Play-Bill, for sundry plain and weighty Reasons. I would likewise

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have him even taught to write, (I mean so far as his own Name,) because as his Money is a Temptation, his Mark, may, perhaps, be more easily counterseited, to his Prejudice.—Not that either Writing or Reading are indeed, in themselves, necessary towards becoming a Master of the Sciences, as at present they are improved: for the best Logick is a bold Assertion, an undaunted Positiveness, and a Front immoveable; a broad Grin and a ready Oath are the finest Rhetorick; an Hazard-Table is the Place where the Mathematicks are taught to great Persection: Natural Philosophy under the Surgeon's Hand; and as for Divinity, it is intirely out of Fashion,



Disce bonas Artes, (moneo,) studiosa Juventus.
Ovid Ar. Am

From my House in the Minories.

HERE is nothing, according as it is managed, which has either a better or a worfe Effect on our Conversation, or on our Manners, than Reading. He who has made a proper Choice of Books, and knows how judiciously to apply what he has learned from thence, will never fail both to please and instruct, whether as a Companion or an Author: While the Man who has read all without Distinction, and fancies it a Mark of Learning to quote long Authorities from Authors, like Chancery Recitals, in hac Verba, will never merit any better Character than that of a Pedant, whose Discourse is tedious, and whose Writings are infipid. Since, therefore, fo much depends on the Manner in which we read, and the Use we make of reading, a Paper on that Subject, and which also contains a regular Plan of Study, will, I hope, be thought neither unuseful nor unentertaining. REFORE

252 The UNIVERSAL SPECTATOR.

BEFORE I proceed to my intended Observations on this Head, it will be necessary for me to premise, that they are by no Means calculated for those, who apply themselves to any fingle Branch of Learning, with an Intent thereby to shine in some particular Profession; so mix'd a Kind of Reading as that which I recommend, might possibly withdraw their Attentions too far from that Point, on which they ought to be fixed, and on the Knowledge of which their future Success in Life may, perhaps, flrongly depend. What I therefore aim at, is, to lay down certain Instructions for the Benefit of those, who, having neither through Inclination, nor their defign'd Employments in Life, their Genius determined to one peculiar Study, endeavour to render themselves Masters of Polite Literature in general, and to acquire an useful and comprehensive Knowledge. And I flatter my felf that the following Plan will more particularly be advantageous, to my younger Class of Readers, fince 'tis certain a Man cannot come into the World with a stronger Recommendation in his Favour, than that of having just and extensive Ideas joyn'd to a becoming Behaviour. The first is likeliest to be attained from Books, and in the Study; the latter is only to be acquired from a gentile Conversation. The former of these is to be my present Task: And as the Basis of polite Learning, I must recommend to my young Readers a close Application to the Classicks; tho' I know there are some who would fain perswade us, that as Science confifts not in the Knowledge of Words, but of Things, this Study is in a Manner needlefs. How far, indeed, a Man, without Greek or Latin may be capable of acquiring a profound Skill in any of those practical Sciences which depend, in a great Measure, on Observation, I will not determine; but Mr. Wotton, who has faid all that can be faid in Favour of the Moderns, admits, that in Regard to the finer Parts of Learning, and what the French call the Belles Lettres, the last Degree of Excellency is to be found in the Writings of the Antients; and that in this Respect, at least, they have carry'd human Nature to its utmost Period of Perfection. It is from the Study of them only that a true Judgment can be acquired in Poetry, History, Eloquence, or any other of those shining Accomplishments that are requifite fite towards forming either a great or an agreeable Person. Such also has been the Deference paid by the best Writers in the latter Ages to their illustrious Predecessors of Antiquity, that without understanding the Ancients. tis impossible to understand the most valuable Productions of the Moderns. Homer and Virgil, for Instance, are the poetical Parents both of Milton and of Taffo; without the Iliad and the Aneid, 'twould have been impossible to have produced either the Paradice loft, or the 7erusalem; and let my Readers consider how great an Honour it is to the Ancients, when I can fay with Justice, that without being acquainted with the Greek and Roman Authors, we lose half the Beauties both of the English and Italian Poems. But to pass from this Subject, on which, I confess, I take a Pleasure to dwell, I will next touch those other Branches of Learning, of which a Man, who aims at a comprehensive Knowledge, ought to be in some Measure a Master. And first, there are several Parts of the Mathematicks, which ought to be acmired: both as they are exceedingly useful in every Station of Life, and as they furnish out a rational and agreeable Amusement for those vacant Hours in which one is disposed to be serious. Of these Geometry ought to lead the Way; and the Elements of Euclid will be a Book proper to be perused for that Purpose; from the reading of which, a double Advantage will arife, the learning the Science of which it treats, and acquiring from his Demonstrations an easy and natural Method of arguing, more conclusive, as well as more agreeable, than the Pedantick Logick of the Schools. The Knowledge of Geography is by no Means to be omitted, the Situation, Extent, and Frontiers of Countries, with the other Particulars of which that Science treats, are not only abfolutely necessary for the Understanding of History, but even for Conversation. To these ought to be added Algebra, and a competent Knowledge of the Modern System of Philosophy. As to any other Parts of the Mathematicks, I shall leave them to be acquired, as Inclination, Leifure, and Opportunity shall direct, and proceed next to mention History. As to that of the antient Empires, it will be already in great Measure attained from the perufal of the Greek and Latin Authors, especially Herodotus.

dotus, Thucydides, and Livy; but above all, the Hiftory of our own Country is not to be omitted: I acknowledge 'twill be hard to be acquired, confidering the few good Writers we have of that Kind amongst us; but that Want is, however, to be supply'd, as well as we can, from private Memoirs, Lives, Trials, Speeches, &c. And that we may do this fill more advantageously, we ought to divide our History into certain Periods, and with each Period to read the Acts of Parliament which were made during that Space of Time. This, by Degrees, will give us a perfect Idea of our Constitution, with which it becomes an English Gentleman above all Things to be perfectly acquainted. The History of our Neighbour Nations ought to be our next Care: Hector Boethius, Spotswood and Buchanan, are the most celebrated Scotch Historians; Mazeray has written a general Hiftory of France; and Mariana the like of Spain. I the rather commend the reading those and such-like Historians, who have written at large the Affairs only of one Country, because to one who has a Love for Books, the Perusal of them will be far from being a Labour; and also because that I have observed Compendiums and Abridgments of History, are not only always too short, but likewise have frequently many other Defects, that render the Use of them improper. I must, however, except out of this Censure, Puffendorf's Introduction, as a Book which may ferve to give a very good general Idea, of the feveral Kingdoms and States of Europe, and their respective Interests.

POETRY, under which I comprehend not only the Reading, but, if one have a Genius, the Writing of Verfes, will ferve as a very elegant and entertaining Amusement. And lastly, I think, in the present Age, an accomplish'd Gentleman cannot be without the Knowledge both of the French and Italian Tongues, not only in Regard to the Use they will be to him in Conversation, but also in Respect to the many good Authors he will meet with in both Languages. in the French, amongst the Prose Writers are Montaigne, St. Evremond, Bruyere, Fontenelle, and the excellent Archbishop of Cambray; for Poetry, Racine, Corneille, Boileau, and the diverting La Fontaine, are well worth the Perusal. In

the Italian are Matchiavel, Father Paul, Castiglione,

Petrach, Boccace and Taffo, and many others.

I SHALL forbear adding any Thing farther to this Plan, on a Supposition, that if what I have already mentioned be attained to in any Degree of Perfection, it will be fufficient to qualify a Gentleman to Discharge with Reputation any Employment to which there is a Probability of his being advanced. But there is one Objection to which I foresee this Paper will be liable, viz. That I have made the useful Branches of Learning so numerous, that inflead of a Man's coming into the World with these Accomplishments, it will take up a considerable Part of Life to acquire them. To this I answer, we must first consider, that without a proper Genius, fuch a Task is not to be attempted; and next if we reflect on the many Hours of Life, which are usually spent to no Purpose at all, and those many more Hours, which too frequently are spent to worse than no Purpose, it will be easy to conceive, if all this Time, instead of being thus fquander'd away, had been apply'd to the Cultivation of the Mind, to how great a Degree of Perfection it might have arrived. Add to this, that when Youths are early feafon'd with the Love of the Sciences, it prevents their being guilty of those Indiscretions, into which it is more than probable they would otherwise have fallen, for as Ovid elegantly observes.

_____ ingenuas didicisse fideliter artes Emollit mores, nec sinit esse feros,

Their Taste of Learning increases by Degrees, and Study at last, instead of a Labour, becomes a Diversion. But though it should be own'd, that more than ordinary Pains is requisite for the attaining of those Advantages that I have mention'd, yet that cannot surely be thought too much, since a Man will be thereby enabled, with a very moderate Fortune, to spend his Days, in a Manner, pleasing to himself, useful to his Friends, and beneficial to his Country.



How will you promise! how will you deceive!

Venice preserved.

From my House in the Minories.

To HENRY STONECASTLE, E/q;

S 1 R, HAVE been one of those airy inconsiderate People, whom an Estate places above the Want of Bufiness, and Idleness exposes to a thousand Mischiefs. About the 14th Year of my Age, my dear · Father dy'd, and left me wholly under my Mother's Care, whose mistaken Fondness took me home immediately from a famous School, where my Father had placed me four Years before; and instead of wishing me to profecute those Studies, in which, for my Time of Life, I had made a confiderable Progress, she only contrived how to divert and humour me. Being of a weakly Constitution, she fear'd Reading should hurt my Eyes, and close thinking bring me into a Consumption, and therefore to discourage me from both, (for indeed the little Learning I had made me fond of 6 Books) she would often fay, it was enough for those to study, whose Fortune made it necessary, but for my Part, I had no need of it. But though my Mind was left uncultivated, nothing was neglected that might give me all the exterior Accomplishments of a Gentle-' man: Dancing, Singing and Musick-Masters continually attended me, and the Taylor, Perriwig-Maker, and Millener were frequently confulted in my Education. In the mean while, my whole Employment was

to vifit every where with my Mama, and go to Plays,

· Affemblies, Mafquerades and Opera's.

BEING thus deliver'd up to the Conduct of my Paffions, the first that began to tyrannize was Love. · -- Near our Country Seat lived a Gentleman of Worth and Honour, who had formerly ferved his Country with an unblemish'd Reputation both in Par-Iiament and Abroad, and was now retir'd from the World, to spend the Residue of his Days in Quiet. He was bleft with an eafy Fortune, and one Child, the beautiful CALISTA, who was defervedly the Darling of his Heart, and the Pleasure of his Eyes; for she poffess'd every endearing Qualification that can make Woman lovely. Her Mother dy'd the Summer I was Nineteen; and our Family being just then come into the Country, invited her to pass some Months with us in order to divert her Grief, whilst her Father was obliged to be at London about some Affairs of Consequence. There had been fo long and strict a Friendship between the Families, that he left her with much Satisfaction, and the made no Difficulty of staying with us. — I had not feen her for near a Year before; and when I went to wait on her to our House, she ape peared fo exquifitely charming, that I could not help admiring her. She was not quite Sixteen, but tall, ftrait and graceful; her Hair black and shining, her · Eyes sparkling with an inexpressible Sweetness, and the Damask Rose seem'd blooming in her Cheeks: Her Voice was foft and mufical, her Words few, but natural and pertinent: In short, she had Wit and Beauty beyond Description, and her Mournful Dress, together with an unaffected Melancholy that hung over her for the Lofs of a tender Parent, feemed to heighten her Perfections, and at once commanded Love and Pity. When first she came, I could not tell what ail'd me, for I was never contented but in her Company, yet without dreaming of the Cause: But at last, I found what my Diftemper was, and from that Moment refolved to make her mine. — And now my whole Study was to become agreeable in her Eyes: I feldom left her, and in a little Time perceived that my Services were not displeasing. By keeping much Com-

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pany in Town, I had acquired a gay and ready Way of Conversation, full of Complaifance and all that unmeaning Ceremony which ferves among People of Distinction, instead of Respect and Friendship. This, improved by Love, foon made me not indifferent to It was a Month, however, e'er I presum'd to fpeak my Passion, and then I did it with Trembling and Hesitation: The Fair One was not less confus'd than I, she blush'd, and faltering told me, she must on not think of Love so soon. This Answer was as favourable as I could wish, thence forward I omitted no Occasion of professing the utmost Affection for her, and Opportunities offer'd themselves continually. Certainly at that Time I lov'd her beyond all Things on Earth, and my Fondness appear'd so fincere, that she gave me Leave to afk her Father's Confent at his Return, and made no Question but he would grant it: 'Till when we both agreed to keep the Matter as private as 'twas possible. — The old Gentleman's Affairs detained him longer than he expected, and we went on thus, for near four Months, infinitely happy in each other: 'Till one Sunday Afternoon, a Letter came, to Iet her know her Father would be at Home the Thurfday following, and expected her to meet him there. This near Prospect of Separation put us upon consulting what to do, for my Mother began to grow suspicious, and we fear'd, for some private Reasons, would endeavour to prevent the Match. During the warm Weather, we used to meet in the Garden, after the Family was afleep almost every Night; but now the Seafon being wet and cold, I obtained Leave that Night to come foftly to her Chamber, which I could do with Eafe, it being near my own, and Nobody lying in that Apartment, except her own Servant, who was her Bedfellow, and entirely in my Interest. When the House was fast I came: my CALISTA was undreft, all foft and languishing; she never before ape pear'd fo irrefiftable : I press'd her to my Bosom with fpeechless Ecstacy, and she with Eyes brimful of Tears at the Apprehension of parting with me, return'd my fond Embrace, and funk her Head upon my Bosom. I comforted her with the strongest Assurances of inviola-

ble Fidelity, and vow'd ten Thousand Times that nothing in the World should hinder me from being her's as foon as possible. This moderated her Uneafiness, and we fat down to confult what Measures were fittest to be purfu'd. — Upon this Occasion, I received so many Proofs of Affection and Esteem, that unable to command myfelf, I feiz'd the Innocent in my Arms, and bore her struggling to the Bed; she thrust me from her, and getting up confus'd and trembling, ask'd me what I meant; I could not answer her, but instead of it pull'd her down on the Bedfide by me; she started from me, and burfting out most violently in Tears, cry'd, furely I could not love her and intend her Ruin. Startled at this Reproach, I threw myself at her Feet, and begg'd her Pardon for my Prefumption, which was coccasion'd by Excess of Love: Telling her, withal, that Unity of Hearts made a Marriage, and not the outward Ceremony, and that in the Sight of Heaven fhe was as fully mine, as if an Archbishop had perform'd the Office. After this I kiss'd her Hand, and begg'd her to kneel down by me; and then pulling out a Common Prayer Book, (which was accidentally in my Pocket, having us'd it at Church that Day.) I read the Matrimonial Service, fhe repeating her Part after me, and (calling the eternal God to witness) we both promis'd, in the most solemn Manner, to confirm our Vows before all the World, within a Month at farthest. This done, I put out the Light, and then, by · Persivasion and Force together, I pass'd the Night in her Embraces. The next Night my Happiness was repeated, and on the Morning following, I waited on her to her Father's House, to prepare Things for his Reception, and left her there.

AFTER this, I found feveral Opportunities of meeting her in private, at every one of which she reminded me of talking with her Father, which I still pretended some good Reasons for delaying, 'till she began to find the true Cause was the Abatement of my Assection. The Month limited for our Marriage roll'd away; my Desires were now satisfy'd, and I thought her less charming every Time I saw her, 'till in the End, I even thought her disagreeable. I visited

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her but feldom, and oftentimes when she fent to speak

with me, would make Excuses not to meet her: find-

ing no Pleasure in her Company, but much Uneasiness from her Reproaches, which were, alas! too just.

But how inexpressible her Anguish was, when she

perceived herfelf with Child, may be imagined by the

following Letter.

Dear, tho' false Lothario,

The Crime I have committed is its own Punishment, and must soon expose me to publick Shame, unless you save me from it by the Performance of your Vows. I find myself with Child, and now once more call upon you in the Name of that God whose sacred Name you swore by, to make me your lawful Wife. I will not mention Love, (for that you seem to have forgot, though you so often vow'd that yours should never decay,) but if you have any Truth, if you have any Honour, if you have any Hope of Heaven or Fear of Hell, take some Pity on a Wretch you have undone: O save me from the Agonies of a troubled Mind. — I expect an Answer by the Bearer to fix the Destiny of the

Unfortunate and ruin'd

CALISTA.

· Head,

HER Servant brought me this, which I read, and putting it in my Pocket, told him, that it required no Answer. Next Morning, the first News I heard was, that CALISTA was no more. — After she received my cruel Message, she retired to her Chamber, and wrote a long Letter to her Father with the fatal History of our Amour, and then taking a Dose of Opium, which she had secretly provided, compos'd herself in an eternal Sleep. — It's impossible to describe the Horror I was under at hearing this, my Guilt and all Hell's Terrors star'd me in the Face. I ran immediately to her Father's, and would not be kept from her, but embracing the dead pale cold Coarse, curs'd myself, calling down the most dreadful Vengeance on my own

Head, and doing so many Acts of Madness, that even her Father pity'd me, and fent me Home in his own

6 Coach with People to take Care of me. A Fever fol-

low'd, which confin'd me for feveral Months, during which Time, Grief broke the Heart of the poor Old

Gentleman, and his grey Hairs were brought with

Sorrow to the Grave.

THIS is my unhappy Story, which I publish as a Warning to all young People.———As for my own Part, Life is insupportable; and yet, how can I bear

the Thoughts of Death? Reflection stabs me to the

Soul!——Oh! how shall I dare to meet the much abus'd CALISTA, her unborn Infant, and her unhappy

Father, all murder'd by my Hand, before the Judgment Seat of that terrible and just Judge who I invok'd

as a Witness of our Vows, and from whom I have

nothing to expect but Punishment. —— How dread-

ful is my Condition here! and what must be my Fate

hereafter! — All Thoughts of Happiness are lost

for ever, and I must always remain

The miserable and forsworn

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LOTHARIO.



Aut ducunt lanas, aut Stamina pollice versant, Aut hærent telæ, samulasque laboribus urgent. Ovid. Met.

From my House in the Minories.

WAS lately at an honest Farmer's House in Staffordshire, who is a Man of Substance, and of a good
Character; his Wife is in that Country term'd a notable Woman, and indeed, in my Opinion, she deserves
the Title her Neighbours have given her; for nothing
either about herself, House, or Servants, could be found

fault with; all was tight and cleanly. The good People had no Children of their own, and therefore brought up a Nephew and Niece, for whom they shew'd a paternal Fondness. Good-Nature and Sobriety, Industry, Hospitality and Œconomy, seem'd to have taken up their Residence in this Family; every Creature in it looked chearful: there was an uncommon Complaifance, and an entire Harmony observable between the Man and his Wife; their Behaviour to their Servants was humane. though they would have their Orders strictly comply'd with; and the Privileges they allow'd them were not fuch as made them forget the Respect due to a Master. though sufficient to gain their Affections; as was visible in the Readiness and Pleasure with which they did the Business allotted. The Day was employ'd in the Affairs of Husbandry by the Men; by the Women it was spent in the providing Dinner for those in the Field, in the Dairy, at the Wheel, and in other Housewifely Concerns. In the Evening, the Mistress and her Maids employ'd themselves in Spinning, and the Men whose Business was over, amus'd them with their Discourse, or with little Stories: The Innocence and Regularity I obferved in this Ruftick Family, gave me some Idea of the Golden Age, and made me almost envy the Happiness of the Master; who seems to fail in the Pacifick Ocean, entirely out of the Reach of those Storms to which the more confpicuous Part of the World are obnoxious; while they are tofs'd by over-bearing Tempests, he is a Stranger to Envy and Ambition; never looks above himfelf, and is happy, because Content. What Courtier, who had the Use of Reason, would not gladly change Condition with this Peafant? And who is there, not blinded with the false Glare of Grandeur, would not give up his Titles for this Farmer's Peace? What is it we purfue in this World but Happiness? And where can that be found but in Innocency? We have all one Guide which offers to lead us to our Wishes, but very few will lend an Ear to her Advice. Reason teaches us to pursue the Paths which tend to Happiness, but our Passions which bear a stronger Sway, promise a more pleasing Road; and though we constantly find ourselves cheated and gull'd, when

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when we believe them, yet have they the Force to baffle

all the Remonstrances of our Reason.

THERE are a Number of Men fo beforted with the Antiquity of their Families, and the Title of Gentlemen, that to these Shades they facrifice all the Happiness of Life; and were they Starving, (as some are,) would not quit the Pleasure they find in vaunting their Names, for the Ease and Plenty of this Peasant. I had a near Relation, who was a Madman of this Sort; he had run out his Fortune, was not worth a Groat; and in this unhappy Condition, I made Interest to get him into a Nobleman's Family, as House Steward. I did not mention my Defign to him, 'till I was certain I should fucceed in my Endeavours; and then, I told him, with a real Satisfaction, that I had found a Method to put an End to his Mifery; he thanked me, and defired to know after what Manner. When he had heard the Post I procur'd, instead of gratefully acknowledging the Pains I had taken to ferve him, he in a very great Passion told me, it would have proved dangerous for any other to have offer'd him fo great an Affront : What, a Gentleman of his Family fubmit to Servitude! No, as his Birth had subjected him to none, but God and his King, he should never so far disgrace that Birth, as to accept of a fervile Condition: That his Misfortunes had indeed driven him to great Streights, but Starving should not make him bring a Reproach on his Family. In a Word, I had touched the String of his Folly, and fet him a raving: And to have argued with an unhappy Man in the Height of Lunacy, would have spoke me little wifer. This poor Gentleman prefers Starving to a plentiful Table; imagines he makes a Choice worthy of a Man of Honour, and prides himfelf in it; for he, thank Providence, is above a mean Action, and will bring no Stain on his Family. Yet, poor Man, he's obliged to do every Day the meanest to support Life, and is so blind as not to perceive it; he borrows trifling Sums of all his Acquaintance, and runs in Debt where-ever he can procure The borrowing Part is but the Gentleman-way of begging, for who lends him, efteems the Loun an Alms bestowed on a wretched Object; his running in Debt is a viler Way of Robbing than that on the High-

way; for who contracts Debts, knowing himself incapable of paying, is not only guilty of Thest, but the highest Ingratitude; since he makes them only suffer, who entertain a good Opinion of his Probity, believing him to be too just to trick them of their Substance. As a Deceiver or a Cheat, is a baser Rogue than he who boldly asks your Purse on the publick Road: So, however my Relation may flatter himself with being above a mean Action, it is evident, he is no better than a Pick-Pocket, for whose Way of Pilsering, the Laws have provided no ignominious and corporal Punishment.

THERE is no fuch Thing as Hereditary Honour; I am fo far from thinking Titles fuch, that I esteem them a Misfortune to the degenerate; as they bring him every Day into a difadvantageous Comparison with his Anceftors. For, as every Man thinks it hard to be reproach'd with the ill Conduct of his Fathers, while he does not follow, but condemns their Actions; so the World will never allow the glorious Character of a Father to descend to an unworthy Son. Cada uno es hijo de sus Obras, is a Spanish Proverb, and is as much as to fay, Every Man's Reputation depends on himself. There is no Folly that surpasses the priding ourselves in the Antiquity of our Families, fince the greatest Scoundrels may descend from the most illustrious Houses, and Men of the greatest Honour may derive their Births from Peafants. As there is no fuch Thing as Honour without Probity; fo is their no Difgrace no Derogations where our Actions are strictly just. And my Coufin following a Plough, would be a Man of Honour; but by a wrong Way of judging, he is now what he feems most to dread, entirely fallen below the Character of a Gentleman, which he thinks, is only to be loft by accepting an Employment below the Character of his Family.

Mr. SOLID, was a Gentleman of a plentiful Fortune, and distinguish'd himself in the Civil Wars for his Loyalty and Bravery; when the Royal Party was oppress'd, after the Murder of that excellent Prince King Charles the First, he shared the Fate of the other Cavaliers, was stripped of all his Substance, and reduced to extream Poverty; yet being a Man of Honour, thought it a Derogation to ask Assistance, or to live on the Spoil

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of the Credulous; he confider'd he was made like other Men, had still the Blessings of Health and Strength continued to him, and therefore resolved to depend on those Means for his Bread, which Providence had left him, and thought it no Dishonour to work for his Support: though he had so much Complaifance for the Weakness of his Relations, as to change his Name, and feek Employment where it was likely he should not be known. Accordingly he hired himself to a Stone-cutter in White-Chapel, to faw Stones at Twelve-pence a Day, which Business he followed some Years. In the Interim, a Relation dy'd, and left him a very confiderable Sum, if he was still alive; he was ignorant of his good Fortune, as he was loft to the whole World, 'till he happen'd to be discover'd at his Work, by a Physician, who accidentally pass'd that Way. How rightly, how much like a Man of true Honour did this Gentleman judge? How much nobler did he act in depending on himself, than they, who could fervilely fubmit to the Infults of the Rich and Happy, or fuffer the bitter Jests of faucy and pamper'd Servants, encouraged in their Impertinence to the fallen? that their Masters may be rid of such troublesome Visitors. For, let a Man's Birth or Merit be allow'd by all, his Wants will be relieved by few: and even such, will take Care to do it after a Manner which renders the Fayour as intolerable as Necessity itself, and makes the Generous fcorn Assistance on such vile Terms. Yet a Man of Honour, if deprived of all Methods of fuccouring himself, will think this shocking Way of continuing a miserable Life, preferable to that of living on Credit: For our Misfortunes ought not, nay, cannot affect our Morals, if we have a just Sense of what we owe to ourfelves, and would preferve the Character of a Man of Honour. Adversity is like a Copel for Gold; the true Metal shines the brighter for the Tryal, and the Drofs only cannot support it. To conclude, nothing that's honest can bring a Blemish on our Names, and the greatest Titles will not gloss over mean and unwarrantable Actions.



With jet black Pencils one his Eyebrows dyes, And adds new Fire to his lascivious Eyes: Another in a Glass Priapus swills, While twifted Gold his plaited Treffes fills; A female Robe, and to compleat the Farce, His Servant not by Jove, but Juno, swears. Dryden's Juvenal.

From my House in the Minories.

FFEMINACY and Luxury, when once they have spread through a Country, are sure Presages of Misery and Ruin. Cyrus by politickly introducing these Mischiess enervated and kept under a once warlike People. The Persian Empire was ruined by the like Vices, and Rome, unconquerable by Arms, loft the Terror of her Name, and became an easy Prey to the barbarous Nations which infulted her, when the Afiatick Luxury had prepared the Way for her Subversion.

HAPPY is it for England, that a Treaty is concluded and fign'd with the Court of Spain, for I cannot believe, should we have the Misfortune of a War, that our Troops would again replenish Westminster-Hall with the Standards of our Enemies, except the Ladies, with whom we feem to have barter'd our Spirit for their Delicacy, should take Commissions: And I don't know but the Apprehensions of our making but an ill Figure in the Field, arifing from the very fine Figure our young (nay, and many old) Gentlemen make at Home, has induced the Administration (jealous of the British Glory) to try all pacifick Means to adjust the Differences between the contending Potentates, which we hear have happily succeeded. They say, an Army of Sheep, headed by a Lyon, is more to be apprehended, than an Army of Lyons headed by a Sheep. If this is so, what Success SI

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can be hoped from our Arms, when our Soldiers are to be commanded by Ganymedes, who wear as much ground Starch in a Year, as the taking a Town would require Gunpowder; who know no Use of their Legs but in a Minuet, and by their ridiculous Toupies would be laid up with Colds as soon as got into the Field. Besides, on any sudden Assault, one Wing of such an Army might be trodden undersoot before the other could get out their Swords; for I don't suppose (to save a Kingdom) they could be induced to quit the Janti wearing them in a perpendicular Line. I can't but say the Ladies are much in the Right to assume a Masculine Dress, since the Men encroach upon their Privileges, and are more Women in their Dress, Air and Conversation, than were their Mothers.

THE fine Figure fuch Officers would make, instead of terrifying, would animate an Enemy, by fetting to the View of hungry Soldiers fuch valuable Plunder. We know the Macedonians look'd upon the gilded and embroider'd Persians, who were deck'd out rather for a Ball than a Battle, as so many Sheep with golden Fleeces, of which they might, as they really did, eafily strip them. A Pair of fine Clock'd-Stockings wou'd, perhaps, prove the Death of the Wearer; and a Diamond Stock-Buckle deny him Quarter; Finery has often been the Loss of the Beau. Plancus Plotius had very probably faved his Life, had he not been a very fine Gentleman, he was profcribed by the Triumvirate, but by the Fidelity of his Slaves, hid in a Place where he had been secure, if the Soldiers in their Search, had not finelt him out by his Perfumes, and dragg'd him to Death. Holy Writ gives us an Example of the fatal Effects of Luxury; Absalow was a Bean, and took particular Care of, and Delight in his Hair, which was the Loss of his Life; for that held him helpless, 'till his Enemy run him through. Muly Affy, a King of Tunis, flying in the Throng of his routed Army, was diftinguish'd, and taken Prisoner by his Persumes, brought to his victorious Son, and deprived of Sight. And fince it is to the present Purpose, I shall divert my Readers with the whimfical Defeat of an Army.

THE

268 The UNIVERSAL SPECTATOR.

THE Sibarites were a People entirely given up to Luxury: they were greater Beaux than any of our Queile Gentlemen, and confequently more Lazy, as is evident from their looking upon Dancing as too great a Fatigue: for they taught all their Horses this graceful Accomplishment by proper Masters, which (for ought I know) gave Rife to the French Proverb, Poli comme un Cheval de Caroffe. When they made Entertainments, the Players of the Flute were fent for, and their Horses diverted them with different Dances on their 'hind Legs, very gracefully managing their Forefeet. These People had some Disputes with the Crotoniates, who were inferior to them in Number. In one of the aforefaid Entertainments, a Piper happen'd to be scurvily used, and not being able to obtain Justice, he went over to the Crotoniates, and promised them Victory, if they would attack their Enemies, and follow his Advice. They, after fome Confultation, agreed to give him the Command of a Party of Horse: He immediately set his Men to the Practice of certain Tunes on the Flute, and when they were perfect, march'd against his Countrymen, who came out to meet him, with Affurance of Victory, from their Numbers. As foon as the Piper found himself within a proper Distance, he order'd his Men to handle their Flutes, which the Horses of the Enemy no sooner heard, but they were bolt upright, their Riders caft, and an orderly Dance begun. The Piper led off his Party playing, and the Enemies Horses dancing after; while another Party, without Trouble, made Prisoners of their Riders.

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BUT there is nothing more ridiculous than to preach to the Deaf, or defire the Blind to give their Judgment of Colours: I am pretty much of Opinion, that all the Reasons I can alledge, and all the Examples I may produce of the pernicious Effects of Effeminacy, will avail but little, towards the shaking off this inglorious Vice. I shall therefore conclude with a Word of Admonition to the Ladies, as the only Method to root out the Evil, which is, to admit none to admire their Beauty, whom they do not esteem Men enough to defend it; and such they will seldom find among the Esseminate and Luxurious.

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To HENRY STONECASTLE, E/q;

SIR, AM a plain Man, and have a moderate Fortune: but find, I mit either quit the Town, be confin'd to my Chamber, or appear like a Miller, if some Remedy is not found for the Grievance which occasions you the Trouble of this. Our young Fellows are not content to abuse the Design of Powder, (which was contrived to keep the Hair clean) by laying it on their Wiggs after an immoderate Rate, but they have their Cloaths fo puffed over, that a Man in a Coffee-house, the Court, or in any publick Place, goes in as much Danger of having his Suit entirely spoil'd, as if he had a Quarrel with a Chimney-Sweeper. Though my Estate will allow decent and necessary Changes, yet I cannot afford a Suit a Week. I beg, Sir, you will confider of fome Redrefs, and you will oblige,

SIR, Your Humble Servant,

FULLER STILLBRUSH.

To the Author of the UNIVERSAL SPECTATOR.

K

A S your Paper feems calculated for the Publick Emolument, and you have handsomely exposed many of the Extravagancies and other reigning Vices of the present Age; I desire, with your Leave, to inform our young Gentlemen, that the real Cause of Bread's being lately so dear and scarce in the Country, was owing to the great Quantities of Wheat made into Starch for the powdering of their Wigs and Cloaths; that they are guilty of starving the Poor for the Embellishment of their Dress; and, perhaps, when the fatal Consequences are laid before them, they may, in Compassion to many diffres'd Families, stint themselves to a Pound of Powder

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a Day, and their Servants to fix Ounces, which would certainly keep the Price of Bread at a moderate Rate. I am,

SIR,

Your Humble Servant,

J. GNAWCRUST,

To the Author of the SPECTATOR.

A S the following Lines may not be improper, at a Season when a serious Turn should be given to every Thing, by inserting them in your next, you will oblige

Yours, M. R.

On IMAGINARY HAPPINESS.

7 HAT all Men have, or feem to have in View, (And the Same Thing by various Ways pursue,) The Path to Happiness, my Friend, discern, And how to live by easy Precepts learn. Let warring Chiefs enjoy their trifling Aim, Their Wreaths of Lawrel, and their Blasts of Fame; Let noify Litigants infest the Bar, And blunder into Wealth by verbal War: Let the bold Merchant, fir'd by Hope of Gain, Defy the raging Terrors of the Main; Let dull Collegians o'er their Schoolmen pore, And more they're puzzling, still be puzzled more: Let Statesmen after Fame and Riches pant, And Mifers 'mid their Heaps of Plenty want: While thefe thus toil, wifely do you employ, Each Hour of Life, and every Bliss enjoy. How foon are Charms of Youth and Beauty gone? Then make the present happy Hour your own; What What Life can give of *Happiness* thus know, Dissolve in Pleasure, and in Rapture flow.

LET circling Goblets fill'd with sparkling Juice Which Gallick Plains, or Tuscan Hills produce; Swell thy rich Veins, and banish busy Care, And make you eager for the panting Fair.

Now to give new Delight, let Syrens sing, Now breathe the Flutes, and strike the sounding String; Swift, Swift the sleeting Minutes haste away, Thoul't die To-morrow, therefore live to Day.

BUT when thou dy'ft, vain Youth, a different Fate, Will then succeed this trifling Pomp of State:
Then thou wilt know, you ne'er shall cease to be, And blame too late voluptuous Luxury:
Then with Regret this Maxim thou'lt confess, You'd been more happy, had you been so less.



Fortuna fortes.

Adag.

To HENRY STONECASTLE, E/q;

SIR. HE Beauty of Virtue never appears in for great Lustre, as when compar'd with Vice. The fordid Man is a Foil to the Brave and Generous, and shews him in a stronger Point of Light: And thus, one the other hand, true Virtue being brought near to an affected or a mistaken Greatness of Soul, discovers its Defects, and fets them prominent to View. What caused this Reflection was my having just read the Life of that English Hero, that truly great Prince Edward III. which includes Part of the Life of his illustrious Son the Black Prince. The just Pretentions of the Father to the Crown of France, which authoriz'd the War he made upon Philip de Valois, his Bravery and Humanity, immediately opened my Eyes to the Ambition of Cafar, to the Raffiness and Cruelty of Alexander. I believe few

N. 4

Heroes

Heroes of Antiquity make so great a Figure in History as this Monarch: we find their Lives blended, and being often prejudiced in Favour of him whose Life we read, ourselves mistake Vice for Virtue, and esteem an Action the Effect of noble Sentiments, which possibly sprang from Vainglory, or, perhaps, Humour. I can applaud Alexander's Behaviour to Porus, when I don't think on the mean Rage he exercised on the brave Governor, whom, in his frantick Fits, he dragged round the Walls of that Town he had fo gallantly defended: In Imitation of the ungeperous Action of Achilles, who thus infulted over the dead Body of a braver Man than himself, (if the Poet is to be credited) as he was not invulnerable, and yet never declined the greatest Dangers; whereas in Achilles, it was no Virtue to face the Enemy, fince he must have run the greater Hazard in turning his Back. But not to digrefs; I am fo much enamour'd with the Evenness of Edward's whole Conduct, while he was fit for Action, that I know not any Prince who can be put in Competition with him, if not Henry IV. of France. the News was brought to Edward of his Son's Victory at Poitiers, where his noble Carriage to King John did him no less Honour than the Bravery and Conduct he shew'd in the Battle; the English Monarch declared. that he received less Satisfaction from his Son's glorious Success, than the Account of his Behaviour to the captive King. Sure never Age faw, living at the fame Time, fuch a Father and fuch a Son! Their Memory ought always to be dear to the English, fince they raised their Name to the highest Pitch of Glory, and made it as great an Honour to be born an Englishman, as it once was to be born a Citizen of Rome. Whoever reads the Life of Edward III. must acknowledge, in both Father and Son, fingular Piety, Modesty, Bravery, Humanity, Moderation, Equanimity, Generofity, and Tenderness for their Country. By the Father our Liberties were confirmed, and by both Son and Father the English Name was rescued from the Contempt into which it had been funk in preceding Reigns. I am, I own, charm'd with almost every Action of this Hero's Life, and wish his Behaviour towards the Scots had left it without Blemish; but even that may be greatly alleviated by seve-

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ral Confiderations, which I cannot have Room enough

to mention in your Paper.

WHOEVER takes a View of the Life of this great Prince, will find it fet that of his Grandson in a very disadvantageous Light: The one had a true, the other a false Notion of Grandeur: The former placed it in virtuous and heroick Actions, the latter in State and Pageantry; the one in being fear'd Abroad and belov'd at Home; the other in being flatter'd by his Favourites, and dreaded by his Subjects; the one in protecting his People, to which End, when the Spanish Pirates infulted our Coasts, he went in Person against them; the other in thinking them below his Care, whereby our Trade was exposed to the Insults of the French and Flemish Robbers, whilst he amused himself with an outside Shew, and impoverish'd his People to supply his own Extravagance, and to fatisfy the Avarice of his Ministers. In a Word, the Grandfather was a Father of his Country, the Grandson a Tyrant; the former made the Laws the Rule by which he govern'd; the other broke through all Law, trampled upon the Liberties of his Subjects, and by a corrupt Parliament spilt the best the richest English Blood, to remove his Fears, and establish an arbitrary Power. I shall conclude with the Character given Edward III. by a French Historian.

'HE was tall, but well proportion'd, and his very Looks commanded Respect and Veneration; he was mild and beneficent to Men of Worth, but inexorable to those of a different Character. History makes mention but of few Princes who knew fo well how to blend the Characters of a Sovereign, a Man of Probity, " and a good Christian; though as to the latter, he was onot without his Faults. In his Conversation he was always eafy, but yet grave: A Friend to the Poor, the Widow, and the Orphan; and thought it a Duty ' incumbent on him to relieve the Necessities of those who had fallen into unavoidable Misfortunes: Never King, before him, distributed Honours and Rewards with greater Judgment, and more Regard to real Merit. Though his Bravery was every where known and acknowledg'd, he never shewed the least Vanity on

this Account; and never gave greater Proofs of his Humility than in the Course of his Victories, which he ever attributed to the only Protection of Heaven. He very well knew how to maintain the Prerogatives of the Crown, without breaking in upon the Liberties of the Subject. All the preceding Reigns taken together, will not furnish so many Acts of Parliament for the Benefit of the People, as were made in his. Edward always agreeing with this august Body which represented the Nation, by the Means of so happy an "Union repress'd the Enterprizes of the Court of Rome, which durst never venture to have any Disputes with him. The Glory of his Son, the Prince of Wales, added a new Luftre to his own; and the uninterrupted Harmony between him and his Queen, was an Augmentation of his Happiness. As he was never elated in Prosperity, so he was never dejected in Adversity: his Evenness of Temper was visible, both in the Loss of those Provinces which cost him so much Money, fuch Fatigue and Care to conquer, and in the Victories by which he acquired them: In short, we might look upon him as an accomplished Prince, if his Ambition had not made him break, after an unjustifiable Manner, the Peace he had himself concluded with Scotland, to deprive a Minor of his Kingdom, who was, befide, his Brother-in-law. Some add his Rupture with France, and his Pretentions to that Crown, as not over prudent, and attribute them to his Ambition only. As to his Weakness for Alice Pierce in his old Age, it is a Blot will fcarcely be perceived, when blended with the many Virtues which adorned his Life; we may in fome Measure excuse him, by faying, that in the Begiuning he looked upon his Passion as purely an Amusement, which somewhat diverted his Thoughts from the Cares he was in; that having been little acquainted . with the Force of Love, during his Youth, he was nor fufficiently upon his Guard in his old Age.

GIVE me Leave only to add, that while Edward was Edward, I mean before the Infirmities of old Age had weaken'd his Faculties, he was a bright Example, even for those in private Life, of conjugal and paternal Affection;

Affection; of Probity, Moderation and Œconomy: That as a Prince, none ever study'd more the Glory of his Country, and the Good of his People; or had less Ambition to extend his Power to the Prejudice of their just Rights.

I am, SIR,

Yours, &c.

L. K.

To the SPECTATOR.

SIR,

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IF you'll infert the following Verses, you will oblige a Correspondent, and, perhaps, entertain some of your Readers;

Yours, Incog.

An Epistle to a Friend.

HOUGH skill'd in Greek and Latin Tongue, Which Verse is short, and which is long; An English Heart and Head I send, Not as a Scholar, but a Friend. Here I could prove by wife Example, In Work voluminous and ample, That Homer taught in Heathen Greek, The Language which he learn'd to fpeak; That old Anacreon Catches fing In Tau's and Delta's while but young: That Poets all, except the Dutch, If Criticks will allow them such, Compose the Poems they excel in, In uncouth Rhyme and awkard Spelling; For Blockhead may return from School A Latin, Greek, or Hebrew Fool:

In Truth and Reason still a Block, Though deeply read in Hic, Hac, Hoc. Still blund'ring in the learned Road, Still stumble on his Qui, Que, Quod: Still labour in a barren Ground, Void of Sense, but full of Sound: Plodding on with muddled Brains, And blindly fearthing dark Remains, What Horace faid, or Virgil thought. How Tully spoke, how Cafar fought. While Britain scorns to yield to Rome, Abroad in Arms, in Arts at Home: Shall Falshood honest Truth betray, Or Slaves teach Freemen what to fay? Our Worthies shine in brighter Fame Than Roman or a Gracian Name: Ideal Locke instructs our Youth To understand the naked Truth: While Newton leads each ductile Soul From Orb to Orb, from Pole to Pole: From Star to Star directs our Way, As certain and as bright as they: With Mother Tongue, and Mother Wit, A Prior and a Pope have writ: In home-fpun English Verse I write What Love of Country can indite: Devoted to our Home-brew'd Drink. I fpeak what Natives ought to think: Doubly infpir'd all Health I fend. By Country Ale to Country Friend,



Cantilena Cantabrigiensis.

FUGIT Ætas, & facessit;
Forma decor destorescit:
Fælix calix, & amores
Procul abigant Mærores:
Da Basia, Chloe, vinum Puer,
Dies it, præsenti fruar:
Nulla, nulla sit formido,
Quamvis Cæcus sit Cupido,
Per Mæandros & Errores,
Palpat viam ad Mærores.
Fugit Ætas & facessit,
Forma decor destorescit,
Da Basia, Chloe, vinum Puer,
Dies it, præsenti fruar.

The LATIN imitated.

TIME impatient flits away, Charms of Beauty foon deep Charms of Beauty foon decay: Love and Wine, true Foes to Grief, For those Sorrows bring Relief: Kifs, then Chloe, kifs, my Lafs; Fill, my Boy, the sparkling Glass: We'll the present Hour employ, And fecure the flitting Joy; Fear not, fear not Cupid blind, Though he's wanton, he is kind; Fear not then his pointed Dart, Which gives the Pleasure with the Smart; Though through Mazes he will rove, Yet he fmooths the Way to Love: Then though Time should flit away, Then though Beauty should decay, Kiss me, Chloe, - kiss again, For we will not live in vain; We'll not think what Time may bring, But of Life enjoy the Spring: While we thus our Time improve, We shall live an Age to Love.



Sæpe tacens Odii semina Vultus habet, Ovid. de Arte Amandi.

From my House in the Minories.

HAVE observed of late, a wonderful Increase of that troublesome Sort of People called Starers, who infest publick Places, as well as private Companies, and by the Help of an harden'd Front, and a more than ordinary Steadiness of the Eye, infult, brow-beat, and domineer over the free-born Subjects of Great-Britain, One of these comes often to a Coffee-House I frequent, and after strutting about some Time, and staring first at one Body, and then another, quite round the House, to the Uneafiness of all present, he usually claps himself down on a Bench opposite to me, cocks his Hat, takes a Pinch of Snuff, and fixes his Eyes on mine, in such a Manner, that being unable to fmoke out my Pipe in Quiet, I find myself obliged to leave the Room, whilst his Eyes purfue me to the very Door. I give him therefore publick Notice, that I'm resolved to endure such Usage no longer, but the next Time he prefumes to behave himself in the aforesaid Way, shall immediately order a Machine to be placed before him, which I have invented, and fent to the House for that Purpose. — It is artfully contrived with Leaves to fold quite round the Starer, (in the Manner of a Screen) and inclose him in on every Side, fo as wholly to prevent his being troublesome to the Company. And, as my Intention is, to regulate this Indecorum to the utmost of my Ability, I have order'd one, after the same Model, to be made for each of the Coffee-Houses within the Bills of Mortality, and shall send them as soon as finished. The Man I employ, is, a poor honest industrious Fellow, an Upholfterer, who, notwithstanding the utmost Diligence in his Calling, failed in the World, for Want of being

able to look People in the Face that owed him Money. and ask them for his own; and therefore, in meer Compassion, I give him the Advantage of this Invention: thinking it highly reasonable, at the same Time I punish Impudence, to affift one, who has been a Sufferer for the Sake of Modesty. And, I make no Doubt, these Machines will be found fo useful, that the Demand for them, both in Town and Country, will foon clear his Debts, and put him in easy Circumstances. But whilst I have been ferving him, I have not been negligent of the Publick: For, that Nobody may be imposed on, I have engaged him to fell them at a certain Price, which I took Care should be as moderate as possible, being little more than the Charge of Workmanship and Materials: And this I thought convenient to inform the Masters of all the Coffee-Houses, that when their Screens come Home, they may be paid for without Difficulty and Demur. Afterwards, they must be placed in the most conspicuous Part of all the Room, where they may be feen, and brought as foon as called for: And I hope every Body will call for them whenever they find Occasion.

A NY private Family may be furnished at the same Rate, by sending a Commission for Mr. Stonecastle's Upholsterer, to the Printer of this Paper, at whose House one of these Machines shall be left for publick View.

N. B. THEY will be highly necessary for those that

keep Assemblies or Visiting-Days.

I HAVE likewise now in Hand another Instrument for the same Purpose, which goes with Springs, and is intended for the Pocket. This small Engine is to clap before the Starer's Face, and on each Side has Screws, which sasten it to his Ears, in such a Manner, that he cannot possibly get quit of it, without the Assistance of the Person who placed it there; which will certainly be of singular Service, in the Streets, at the Churches, Play-Houses, and other Places where the large Machines can't conveniently be brought or us'd. And as this Instrument will be of such general Benefit, that there's good Reason to believe Nobody will stir Abroad or receive Company without one, the Profits thereby arising will be so considerable, that I design to apply them towards Payment of the publick Debts: With which View I hope to obtain

a Patent for the fole Privilege of making or vending them; and then (after deducting the prime Cost) shall religiously pay the Residue every Quarter into the Exchequer, without any Deduction or Defalcation whatsoever: and I question not, it will amount to more than some of our Taxes do, after passing through the many Hands avpointed for the receiving them. - That my Computations are not made at Random will be evident, if we confider how much Money is annually expended for another Kind of Machine, which was invented to ferve the fame Purpose with this of mine, though it comes far short of it, I mean the Fan. This too, is only used by one Sex, and yet feveral Millions are yearly fold, to the clear Gain of many thousand Pounds per Ann, but as my Contrivance will be proper for both Sexes, I suppose the Number fold, will, at least, be double. Another Benefit is, that Multitudes of People who are now idle, almost starving, and burdensome to the Publick, will be employed herein; whereby Bread will be given to their poor Families, and many be preferved from the Gallows for picking Pockets or robbing in the Streets. In short, they will be fet to work; and that is the most useful Kind of Charity.

BUT to return to the Inftruments themselves: that they may be convenient as 'tis possible, those for Ladies will be made to play with, and answer all the other Uses of a Fan, and will likewise bear the same Form, to prevent any Suspicion of what they really are: And the Men's will be contrived to fold up, and appear in the Manner of a Pocket Handkerchies: But both one and t'other, when apply'd to the Starer's Face, will represent a Fool's Cap with Asses Ears, or some quaint and whimsical Conceit or other, of which there will be wonderful Variety, according to the Choice and Fancy of the

Buyer.

IT may be, perhaps, objected, that these small Engines will make the larger Machines needless: And indeed, in Time, it may be so: But, as at present, the larger Sort are brought to Persection, and the others not, I affure myself the Call for them will be great, since the Want is so. And, after all, in many Cases they will be sound Convenient, where the lesser ones cannot be used

fo properly: As for Instance; suppose the Starer fits at the distant Part of a Room, a Screen may be placed before him by only speaking to a Servant, whereas the Hand-Instrument is of no Service, farther than the Arm can reach. Therefore Coffee-Houses, &c. must never be without the large Machines; not only for the above Reafon, but in Case their Customers should, at any Time, by forgetfuless or otherwise, be unprovided of the smaller Sort.

AND now, to enter a little into the Nature of these They are People wholly infenfible of Shame themselves, and consequently unable to conceive the Pain and Uneafiness of being put out of Countenance. Was it possible to have apply'd to their Understanding, I should have try'd that Way, but having constantly found in all of them whom I have examin'd, either a total Deprivation or a great Deficiency in all the Faculties and Operations of the Mind, I could find out no better Way of reforming them than by the Organs of the Senfes.

AS my Fair Readers are most exposed to, and least able to undergo the Infults of these People, it is chiefly for their Sake, I have endeavour'd to find out Means of keeping them within the Bounds of Decency: And I am particularly resolved, to exert myself in Desence of the

Lady from whom I received what follows.

To HENRY STONECASTLE, E/q;

SIR.

F constantly reading your Spectators may entitle me to a Corner in one of them, Nobody can pre-

tend more justly to expect that Favour than myself. I A M a constant Attendant with my Mamma at St. · Andrew's Church; but my Devotion is always interrupted by the incessant Stare of a Young Fellow, that · places himself against me, and fastens his Eyes, without Intermission on me, during the whole Service; except, now and then, when they are employ'd to furvey himself, which he never does without an apparent Satisfaction. Whilft he stares me out of Countenance, I can perceive he triumphs to fee me blush, and pro-· mifes himself a Conquest at my changing Colour; for

it feems he is in Love with me, as he lately was for

kind to let me know, by a Letter, which I think it proper to communicate, that you may the better judge

of the Writer's fine Accomplishments, who, I am

told, has travelled, talks feveral Languages, and dances finely. He writes thus.

To the Superencellent of all her Sen.

Incomparable Angel.

Cannot but own, confess, and acknowledge, a radiant Beam from those twinkling Orbits of Fire, (your Eyes I mean, Madam,) stagnates my Underflanding, and confounds all my Senses. Sight is loft in extatick Raptures, Hearing is inchanted by your angelick Voice, and fo of the other three. Dart forth your vivifying Smiles on my present Endeavours, and exhilerate my Soul with Comfort. In short, c your Pardon will lift me up to the tip-top Pinnacle of Felicity, your Frowns fink me down to the bottomless Pit of Desperation. — O thou most perfect Object of incarnate Woman! your Looks tare from my Soul her Reason: To behold thy Beauty dazles like the Sun. — I love you, I dye for you, and that's all a Man can fay or do. Smile upon me, for I'm an Obe ject of some Worth: A Man of Sense is valuable, of Beauty more; both which Bleffings I have very little Reason to complain the Want of. Without Ostentation, I may fay, my Tafte is more refin'd than the generality of my Species, whom therefore I look upon with Pity. Left you should be unacquainted with my Person, I fit opposite to your Pew, and have lately appear'd with a blue Ribbon about my Neck, to diftinguish me from the muddy Fashion of the Town, and to make · me more remarkable in your killing Eyes. — If De-· spair destroys me not, I shall wait on you a few Sun-

days more, in the fame Place and Drefs. I PRESUME no more is needful at present, be-

ing in a Hurry, but am,

Delightful Chloe,

Your's for ever and ever, Amen.

THIS Letter was delivered me by a Porter.

And now, Sir, I beg Leave to put myfelf under your

Protection, hoping you will deliver me from the farther Infults of his Eyes, who am,

Your most Humble Servant,

ELIZA.

• P. S. DOES this Fellow think, Ladies are to be eaught, as I have been told, Rattle-Snakes catch Squir-rels, by flaring and gaping at them?

IF the Gentleman here complained of, presumes any more to behave in the abovefaid Manner, I shall order an Hankerchief to be bound a-cross his Eyes during the whole Service.



Hic Labor, Hoc Opus eft.

Virg.

From my House in the Minories.

HEN first I took up the laborious Office of Spectator, in order to correct the Vices, and ridicule the Follies of Mankind, I felected out a sufficient Number of Persons well acquainted with Human Nature, to observe strictly the Conduct of their Fellow Subjects, and inform me from Time to Time both of their Morals and their Practice. These are quarter'd in such a Manner all over this great City, (each being appointed Inspector of a Division which is not larger than he may with Ease be able once a Week to give me an exact Account of,) that no Parties at Quadrille, no Masquerades, Assemblies, Assignations, or Intrigues can happen without my Knowledge, from the Dutchess at St. James's to the Captain's Wife at Wapping. To these are added four Runners, who daily traverse the whole Town, and bring.

bring me at Night all the Intelligence they can pick up. Then for the Country, there are Riding-Officers that move from Place to Place, and fend me every Month a general Information of whatever paffes in their respective Counties, and likewise occasional Advices as often as they find needful.

ALL these Pains have I taken to furnish out my Weekly Paper with the best and truest News, as well as the most instructive and entertaining Discourses, and that my Readers may be convinced how industrious I am to discharge the Duties of my Office unblameably, I here subjoin a Copy of such Instructions as are given each of the Persons above-mentioned.

Imprimis. YOU shall enquire the Characters of all the Families and Persons within your Division, and range them in proper Classes, such as, Discreet, Imprudent, Crasty, Covetous, Extravagant, Fantastical, &c. In doing this, you shall use the utmost Care and Caution, not relying on two or three, who may be partial or prejudic'd, but taking all the Accounts you can get together, and forming upon the whole the best Judgment you are able, which you shall transmit to the Universal Spectator.

YOU shall inform yourself of all Changes in each Family, such as, Deaths, Burials, Marriages, Births, Preferments, &c. which you shall send immediate

Notice of.

YOU shall give in the Names of those who are remarkably happy or unhappy, either single or in the State of Wedlock, and adjoyn the probable Reasons

of their being fo.

YOU shall make a List of all the Wives and Husbands remarkably good or bad, together with an Account in what Manner they are either Way extraordinary.

YOU shall send in a short History of all Money-Matches, and their Consequences; and likewise of

all Love-Matches, and their Consequences.

YOU shall give an Account of all young Women marry'd to old Men, or young Fellows marry'd to old Women, with their Behaviour to each other; and hereto

hereto you shall add all Affairs of Gallantry that

come within your Knowledge.

YOU shall prepare a List of all Batchelors past fifty, and Virgins above forty, and shall describe their Tempers, whether talkative, inquisitive, slanderous, or peevish.

YOU shall send in the Names of all notorious Drunkards, Swearers, Atheists, Deists, Whoremasters,

and infamous Women.

YOU shall go on every Sunday to your Parish-Church, and take an Account of any Indecorums committed there, such as, ridiculous and indecent Curtsing, Bowing, Nodding, Ogling, Laughing, Talking, Sleeping, &c.—You are likewise once a Month to inspect the Drawing-Room, and at proper Times to visit the Assemblies, Masquerades, Opera's, Play-Houses, &c. there to observe all the Changes and Alterations in the Form and Fashion of Hats, Perriwigs, Coats, Waistcoats, Sleeves and Pockets of the Men, Headcloths, Russes, Mantua's, Petticoats, &c. of the Women.

YOU are diligently to examine into the Particulars of all Reports, with their Causes and Consequences so far as you can learn or judge, and in the honestest and plainest Manner, without Aggravations or Alleviations, to send in your Intelligence, void of Favour or Prejudice to any Person of whatsoever Country, Religion, Opinion, Sect., or Party.

IN all the above Enquiries, you are exhorted to be exceeding wary, lest you should be imposed on by Falshood or Ill-Nature, and thereby become the

Difperfer of Lies or Scandal.

BY this Method, which, hitherto, has been exactly pursued, I am perfectly acquainted with all Persons and Occurrences of any Note within the Island of Great Britain, and by comparing my Accounts together, am qualify'd to form a reasonable Judgment of the State of Virtue and Vice amongst us, as it changes from Time to Time: For Virtues and Vices, as well as Cloaths, have their Times of being sashionable and in general Vogue. Whether from some particular Evil Instuence, or from what

286 The Universal Spectator.

what other Cause I shall not pretend to determine, but those who observe the Publick Prints are sensible, that Accidents of the fame Sort usually come in Heaps together, whether they be Fires, broken Necks or Limbs, or People drowned: Diftempers likewise have their Seafons of being Epidemical, and in the fame Manner the Vices of Mankind take their Turn to reign predominant, and every Kind of Wickedness has its Time of being uppermost. ___ I am led into this Remark at present, by observing, that my Informations from several Parts, for fome Months, have been more than usually filled with melancholy Relations of Families overturn'd, difgraced and ruined, by the Violation of the Marriage Bed; to the Shame and Infamy of that Sex, whose Chastity is its most precious Jewel. - Though my Informations are charged with all the unhappy Particulars, (let those blush who know themselves concerned,) my Intent is not to expose the Persons, but condemn the Crime, which is of fuch a Nature, that in all Ages, and in most Countries, Death has been its Punishment; and though the Lenity of our Laws is contented with dissolving the Nuptial Tye, everlasting Reproach, and the Detestation of all the World, are defervedly the Portion of the Guilty; which to a Soul of any Feeling, is worse than Death it-The Fear of being cut off from all Manner of Society with the Good and Virtuous, of being pointed at as a monstrous and hateful Example of Perjury and Impurity, one would think should restrain a Woman from this abominable Crime, if Duty could not do it; but as Shakespear fays,

As Virtue never will be mov'd,
Though Lewdness court it in a Shape of Heaven:
So Lust, though to a radiant Angel joyn'd,
Will seat itself in a celestial Bed,
And prey on Garbage.

I SHALL not detain my Readers with Conjectures about the unufual Frequency of this Wickedness, fince most People believe our Masquerades are chargeable with occasioning a great deal of it: Nor shall I propose any Method to prevent its Increase, since, as I'm informed,

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to fave the Expence and Difficulty of fuing out Divorces in the common Way, it will shortly be proposed to the Legislature, that upon an Action try'd in any Court of Justice, if a Woman shall be judged guilty of criminal Conversation with another Man, her Marriage shall be dissolved ex Facto, and the Husband at intire Liberty to marry whom he pleafes, in the fame Manner as if a Divorce had been granted him by Parliament.

IT is probable, the Fair Ones may complain, if this should pass into a Law, that Justice is unequally distributed, fince Husbands are not punishable in the fame Manner, for Offences of the fame Kind. In answer to which, I shall only lay before them a Quotation from

BOCCALINE's Parnassus.

THE most excellent Donna Victoria Colonna, (fays he,) a Princess of exemplary Chastity, waited upon APOLLO, and in the Name of all the Female Sex, presented an Address to this Effect. - That all the Ladies were fo in Love with Chaftity, which had been siven them as their peculiar Virtue, that they envy'd onot the Men, the Superiority of Strength: Yet, the unequal Distinction between the Sexes in the Punishment of Adultery, was a Grievance they could not bear. For marry'd Men thought themselves so much at Liberty, that many of them had the Impudence to keep a Mistress openly in their Houses, nay, and sometimes take them into the same Bed with their lawful Spouses. And the Occasion of these Enormities was, that the Laws were not fo fevere against unchast Husbands, as against adulterous Wives; but were so partial to the former, as even to permit them, when they furriz'd their Wives in the Fact, to revenge the Inigry with their own Hands. The Female Sex, therefore, was obliged to have Recourfe to his Majesty, as the clear Fountain of upright Justice, hoping he would put Matters upon a Level, and ordain, that the same · Punishment should always follow the same Offence. But if his Majesty approved not this, that he would be pleased to allow them the same Liberty of going altray which the Men affumed; not that they intended to make any Use of it, but as a Check upon their roving Husbands.

288 The Universal Spectator.

'TO this Request, APOLLO answer'd, that the Law of Fidelity between Husband and Wife was of equal Obligation upon both, and the Violation of it no less criminal in one than in t'other: Yet a greater Strictness was requisite in Women, for the weighty Respect of the Legitimacy of Children, to which End that excellent Virtue Chastity was more peculiarly given to the Female Sex: For 'twas of fuch Necessity, that Husbands should be ascertain'd of their Issue, that without this, the Children would not only be in Dane ger of lofing the Inheritance, but the Afrection too of their Fathers. To illustrate this Truth, Nature herself has given a chaft Mate to all fuch Animals where the Male helps to hatch the Eggs, and bring up the Young; that Fathers might efteem the Labours they undergo for their Children, Pleasures, and their Expences, Comforts and Gains.

* AT this Answer, the beautiful Cheeks of Donna Victoria were dy'd with Blushes: She ingeniously owned the Simplicity of her Request, and said, 'twould be a Shame to the Female Sex to be surpassed in so excellent a Virtue by Brute Animals, who, though they pursue nothing with greater Propensity than their Pleasures, yet that they may not by their Lusts bereave their Offspring of the Advantage of a Father, guard an inviolable Chastity. And she was now of Opinion, that the Laws against adulterous Wives were too mild, for the Wound which the Woman suffer'd from her Husband's Unchastness was but Skin deep, but disloyal Wives by their Adulteries, murder their Husbands with eternal Insamy, and cast an indelible Stain on their own Children.



A.

	Page
DULTERY, its Vileness	286
Why to be punish'd more in	n Wo-
men than Men	287
Affectation, how ridiculous 120,21	0.227
- Inftanced in Mrs. Tarww	ell. a
City fine Lady	180
Amanda's Character	3
- Her Opinion of Love and Marriage	1 5
Her Advice to her own Sex	7 8
Affurance, the great Use of it	247
—— How to be acquired	249
Avarice, Reflections on it	161
The Kinds of it diftiaguish'd	162
The Mischies of it shewn	
Speech against it before the Roman Senate	, 37
Speech against the before the Noman Senate	140

B.

Baftard, a remarkable Account of one

Baftard

Baftard

Baftard

Baftard

Baftard

5.0-1 (1)11	Page
Baffard Children, how unhappy	40
Batchelor's Estimate consider'd	199
Blouzibel, a Song	172
Bombast Love Letter	282

C.

C AL ISTA, debauch'd by Lothario, destro	ys herfelf
	260
Cantilena Canbrigiensis	277
Character of Henry Stonecastle, by himself	1
Church, Misbehaviour there	170
A proper Behaviour there advis'd	171
Classics, their Excellence set forth	220
Children, Bastards, their Case	38
Arguments on their Behalf	42
- Wishing the Death of a Parent, how	unreason-
able and wicked	73
Colonel, how cured of a mad Frolic	229
Conduct of some People, how ridiculous	210
Conversation how render'd troublesome 80,	226, 243
Remarks on it	241
Mistakes in it	242
How to make it agreeable	246
Covetousness, some Accounts of it	139, 161
Country Life, its Happiness set forth in the Ac	ccount of
Patricius	63
Courtship, the modern Way, ridiculous	4
A better Way propos'd	5
Infincere, the Vileness of it	102
- With what Caution to be begun	ibid.

D.

그는 바이지에 가지 않는 것이 되면서 되면 다른데 하면 얼마 되어야 한다. 그리와 여성하는데 되었다.	
	Page
DIARY of a young Lady Dram-Drinking, its Mischies to the	94
Dram-Drinking, its Milchiefs to the	
	187, 188
Dream of the Stone City in Africa	113
Of the Author after a Masquerade	88
Dress discovers the Mind of the Wearer	232
The Happiness arising from it	234
Proposed	249
The Knowledge of it useful in Physic	232
A Nobleman's Opinion of it	235
- Tom Bauble's Opinion of it	ibid.
Drunken Woman, how odious	189
Duty of Parents and Children, as to the Affair	
flated	128

E.

I ATING, the Folly of being over-curious in it	105
Education of young Ladies, at present how	pre-
posterous	95
A new Kind for them proposed	97
The fame for young Gentlemen	248
The antient Way of it	130
The modern Way of it	131
Edward the IIId, his Character	273
Elvira marry'd for Wealth, her Story	154
Effeminacy and Luxury, how mischievous to a State,	266
Epicarus, the nice Eater, his Story	110
Estimate, the Batchelor's consider'd 199, 215,	219
- Better stated	218
The Spinster's	216
Eudocius and Selinda, their unhappy Story	197
그는 사람들은 사람들은 사람들이 되었다면 하는 사람들이 되었다면 하는 것이 되었다면 하는 것이 되었다면 하는 것이 없는데 하는 것이 없었다면 하는 것이 없었다면 하는 것이 없었다.	

F.

	Page
AMILY, the Folly of boafting of it	263
FAMILY, the Folly of boasting of it Farmer's Happiness described	261
Florimel, her Story	145
Foundling Children, a Letter about them	38
An Hospital for them propos'd	43
Freedoms, the Danger of them in Conduct 141,	
Friendship, the common Manner of it	83
- Exemplify'd in the Story of Roger Smart,	Efq:
	84
- Receipt to make the Roman Friendship	148
Not to be rashly enter'd upon	147
The Fright, an Epigram	225

G,

G AMING, the Mischiefs attending it 89, 109 How a Gentleman broke his Wise of it, 10
O 110 11 11 11 11 11 11 11 11 11 11 11 11
Gentility, ridiculous Notions of it 26
Good, the Pleasures of doing it to others, Godlike Man defign'd for it
Good Man, and very good Man
Good Nature, the Excess of it ridiculous and unhappy
shewn in the Story of Frank Thoughtless 134
What kind of it is amiable 137

H.

	Page
LIAPPINESS, where to be found	61
II — Imaginary, a Poem	270
Honour, ridiculous Notions of it	263
Humanity, Confiderations on it	7, 138

I.

	154
J Jealoufy, its dire Effects	50
- Story of Marius and Lucinda	51
Idleness, the Mischiess of it	165
- Punish'd by the Athenians, Romans, &c.	166
Imitation, aukward ones how ridiculous	119
Impartiality of the Author	184
Improvements in Physic	232
	184
Intent of the Universal Spectator 15, 20, 49,	185
Introduction	1

L.

T AW, its Incivility to the Ladies complain'd of	129
L Letter, complaining that the Writer is made	un-
happy by his Wife's Fondness of Quadrille	8
- From one who can fend his Soul away,	dif-
embody'd, to make Discoveries	II
From Joseph Blunt	14
03	From

	Page
- From Penelope Gentle, complaining of he	
band's Smoking	25
From Joseph Spruceby, complaining	of his
Wife's Nastiness	24
- From a Widow on the Death of her Daugh	
Of Confolation to a Mother upon her Dau	
Death	28
From Tim. Rattle, giving the Character	
two Mistresses	31
About Foundling Children	38
From Honorius, fetting forth his Misfort	
loving a Lady his Fortune will not permit l	
Marry Letter from Paricelus Cheming the hount Life	45 of his
Letter from Ruricolus, shewing the happy Life Friend Patricius	63
From Aristotle, with a curious Piece of	
cifm	65
From Arabella Hatchet, Widow, comp	
that her Son thinks she lives too long	73
- From Giddy Flirt, complaining of an un	
Mother	77
- From Sarah Sly, complaining of the	
Girls	96
From Philo, complaining of a tireform	Story-
teller	78
From Charles Fickle, much embarras'd b	y court-
ing two Ladies	. 99
From Mr. Inquisitive Queer, with Qu	
the Author, and his Answers to them	122
From Dorothea Circumspect From Tim, Laconic	ibid.
보고 있는데, 그렇게 하는데 되었다. 전에 집에 가장 하실 마음 때문에 되었다. 얼룩이 하지 않는데 살아 살아 들어 있다. 그 없다.	ibid.
From Sylvia, about a Love Affair she is in without her Father's Knowledge	
워크 (14.) 전 (1.	126
From Mentor, with the Story of Flori Camilla	
- From Hugh Staves, (Parish Clerk) com	nlaining
of a young Lady's diffurbing him at Church	170
- From Jasper Crambo, with the Song	
zibel zibel	172
Inquiring what is meant by a good M	
very good Man	174
results () 전 등 2010년 (2일 - 12일 1일 2일 1일	- Frem

From H. S. complaining his Wife drinks I	Page
From 11. 5. complaining his wife drinks I	
F C C - P - 1:1	186
From Susanna Pennylittle, complaining of	of the
Batchelor's Estimate	200
From W. L. shewing how happy he is in	mar-
rying a Woman he loved, though she had no F	ortune
	203
- From Abbot De Clugny, to a young Nob	leman
	212
From Classicus, complaining how the Ar	ntients
are difregarded	222
- From Lothario, confessing his own Vi	llanv
and the fad Confequences of it	257
- From Fuller Stillbrush and J. Gnawcrust,	com-
plaining of the Powder in the Beaus Wigs	269
From Strephon to Chloe in the Bombass	Style
	281
Life, serious Reslections on it	26
Long, the Folly of defiring it	30
* m1 1	
-1 0 CC15 M	34, 35
Real, the Happiness arising from it	48
The best Reason for marrying	ibid,
기가 있다고 있는 경기 이 경기에 가는 경기에 가장 이 경기에 가장 그렇게 되었다. 그 사람들은 그리고 있다면 그렇게 되었다면 하다면 하다면 하다면 하다면 하다면 하다면 하다면 하다면 하다면 하	
Love and Marriage, Amanda's Reflections on then	9, 124
Love and Duty stated	n 5,6
Lover not to be trusted for the Character of his?	
Lovel not to be triffed for the character of his	40
Tallaria his Willains and its fed Conformance	34
Lothario, his Villainy and its fad Confequences	257
Littleness, the Praise of it	15
Luxury reproved in the Story of Epicurus	110

M.

	Page
MANKIND, the Difference amongst them a	acci-
LV1 dental	37
Marius and Lucinda, their unfortunate Story	51
Marriage State capable of the truest Happiness	6
- Mistaken Way of Courtship makes it unh	appy
Advice to the Ladies how to make it happy	7
What Requifites to make it agreeable	25
For Love only confider'd	34
In what Cafe adviseable	35
Praise of it	49
The Unhappiness of it when enter'd into so	
terest only, and its Happiness when for Love, e	
plify'd in the Story of Elvira and Jacintha	154
In the Account of W. L.	202
The Cafe of marrying for Love or for M	onev
only, flated and confider'd 35, 48,	
. How encouraged by the Greeks and Romans,	
Masquerade, a diverting Account of it	88
Miserio, his Avarice described	160
Misfortunes, diffinguish'd from Follies	149
Money, the Love of it how pernicious	139
Necessary in Marriage as well as Love	34
The only Thing now required with a Wife	201

N.

Nurses (Parish) an Account of their Behaviour

Ο,	
FCONOMY good how productive	Page Hanni-
OECONOMY, good, how productive of	63, 262
Bad, how deftructive	64, 84
Old People apt to forget they have been young	44

P.

DARENTS, Duty towards them 128
The Wickedness of wishing their Death
IŞ
How far they have a Power over their Children
in Marriage 128, 153
Patricius, his happy Life in the Country 63
Peafant's Speech to the Roman Senate 140
Periander, his dreadful Story 175
Perjury, how punish'd in Periander ibid.
Physician improves Physick by his Knowledge of Dress
232
Discovers a Patient's Distemper by his Hat, 233
Philosophy does not destroy human Passions 197
Pride, Reafons against it
The Author's Way of correcting it in himfelf
13
Providence, the Assurance of its Care for us, should
make us always eafy 205
Arguments to prove its continual Care of us, 206

1 NDEX

Q,	
QUADRILLE, complaint against it	Page 8
Ř.	
Reproof, remarkable Letter from the Alectical Clugny to a young Nobleman Reputation, its Value confider'd The Danger of neglecting the Care of it Way of gaining it Great and Good distinguish'd Resignation to the Will of Heaven, our Duty Retirement consider'd	232 37, 237 <i>ibid</i> . 237 239
S.	
S HALLOW, (Timothy, Efq.) his unavoidal pences	ble Ex- 218
Smart, (Roger) his Story	84
Snarling	228
Ought to be restrained	229
Solid, Mr. his true Notions of Honour Sordidness	162
Son, thinks his Mother lives too long	73
Reclaim'd by his little Boy	75
Spinster, how improper a Name now-a-days	113
's Estimate	216

Starers,

	Page
Starers, an Account of them	278
Invention to defend against them	ibid.
Stonecastle (Henry) his Character Account of his Family	1, 15, 20
His Father's dying Advice	18
How fupply'd with Intelligence	19, 284
—— His Age	17
His Place of Habitation	19
- With what View he walks the Streets	231
Stone City, a Dream about it	113
Story-telling, the Impertinence of it	79

T.

AWWELL, Mrs. pretends Sickness to	fhew her
new Furniture and Cloths	181
Thoughtless Frank, his unhappy Good Nature	134
Time, what Pains are taken to get rid of it	165
Tobacco, Complaint against it	25
Treachery of Lothario	259

v.

TTA	LENTINE, how reproved	by his little Boy
1 12 1	of appearing what we are not,	/ 7
		152, 240
Verfes.	Henry Stonecastle's Character	I
	Several Curiofities	21
	Love and Reafon	35
	- Reconcilement	82
		Blouzibel

<i>P</i>	age
Blouzibel. Song	172
	225
- Imaginary Happiness	270
Taille to a Friend	275
Universal Spectator, why so called	IS
The Defign of it ibid. 47, 118, 1	

W.

Words in Vogue continually changing	38
	55
Writings of the Greeks and Romans, their Exc	ellence
	220





